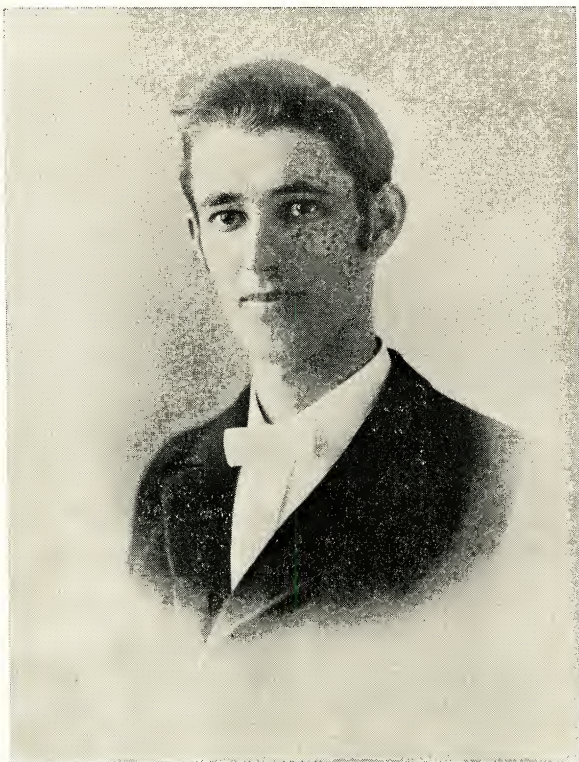


MENNONITE HISTORICAL BULLETIN

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No. 1



YOUNG MENNONITE LEADERS

Menno Simon Steiner (1866-1911), born in Ohio, was a graduate of Bluffton High School. While he was teaching school (1887-1890) John F. Funk of the Mennonite Publishing House persuaded him to join the firm in Elkhart, Indiana. In 1891-1892 he interrupted his career at Elkhart to take theological training at Oberlin College. In Oberlin he had the above (left) picture taken. In 1893 he was ordained to the ministry and spent the remainder of his life in Sunday school promotion, evangelism, mission service, promotion of charitable enterprises, and editorial work. He was the first president of the Mennonite Board of Missions and Charities serving in that office until his death in 1911.

George Lewis Bender (1867-1921) was born in Maryland. From 1887 on to the end of his life he lived in Elkhart, Indiana, where he worked for the Mennonite Publishing Company and later became the financial agent and treasurer of the Mennonite Board of Missions and Charities, serving from 1900 to 1920. He was ordained deacon of the Prairie Street Mennonite Church, in Elkhart, in 1907, serving until his death in 1921. His oldest child was Harold S. Bender, for many years a professor and dean at Goshen College and Goshen Biblical Seminary. The above picture of G. L. Bender (right) was taken during his early years in Elkhart. M.G.

Summary of "The Theology and Institution of Baptism in Sixteenth-Century Anabaptism"

ROLLIN S. ARMOUR
Th.D. Dissertation
Harvard University, 1963

The first literary defense of Anabaptist baptism was composed by Balthasar Hubmaier. In a series of tracts which gathered evidence for believers' baptism from the New Testament, patristic writers, and contemporary figures, Hubmaier developed three principal theological arguments for the practice. Firstly, the gift of salvation assumes the

prior operation of the human will, an action impossible in infants. Secondly, since baptism is the believer's pledge to the Christian life, it can be validly received only by those who have been reborn of the Holy Spirit, for only God can give power sufficient for the fulfillment of the baptismal vow. Thirdly, the external ordinances of Christ belong only

to those who possess the inner reality of which they speak; therefore, Hubmaier concluded, baptism is different from Old Testament circumcision, which, because it symbolized a salvation that was yet to come, was given to all, young and old.

Hubmaier said that the baptismal vow (*Gelübde, Pflicht, Eid*) which pledged one to God and the Christian life also pledged the baptizand to the fellowship and discipline of the church. This vow, therefore, was the bond that united the believers into one disciplined body, and as such it was the immediate source of the church's power to ban.

(Continued on Next Page)

BAPTISM

(Continued from Page 1)

Finally, using the metaphor of the threefold baptism in Spirit, water, and blood, Hubmaier expanded baptism into a symbol which encompassed the whole Christian life. It began in regeneration or Spirit baptism; it was made public in water baptism; and it was to be lived out in the struggle against sin in the baptism of blood, a baptism given in the persecutions of the world and fulfilled in the final death and resurrection of the body.

John Hut's baptismal theology continued several features of Hubmaier's thought, but its more characteristic elements came from Thomas Muntzer and John Denck. Distinguishing the *Zeichen* of outer baptism from the *Wesen* of inner baptism, Hut, like Hubmaier, said that water baptism bound the believers into the fellowship of the church; like John Denck, he called this baptism a *Bund*. He also followed Hubmaier in using the metaphor of the three baptisms to describe the Christian life, interpreting the baptism of blood to be suffering, both spiritual suffering within and persecution from without. Inner baptism, "true baptism" as Hut called it—a conception he derived from Muntzer and in part from Denck—was the baptism of redemptive suffering under the tutelage of the Holy Spirit. A powerful action, it would bring the soul to full regeneration, *Gerechtfertigkeit*, and thereby fulfill the earlier forensic *Gerechtigkeit* of the new believer.

Hut's dependence on Muntzer is clearly evidenced in Hut's tract, *Von dem Geheimnis der Taufe*, which appears to be a piece of Muntzer's writing edited and interpolated by Hut. Three principal factors point to Muntzer: the language of the tract, the idea of the gospel of all creatures (which Muntzer derived originally from Raymond of Sebonde), and the theme of the three levels of inner baptism. However, the tract's conception of a covenant in water baptism and its Anabaptist interpretation of the Marcan Great Commission reveal the clear hand of Hut as the final author.

Like Muntzer, Hut was actively gathering the elect for the events of the Last Day. Disillusioned with his mentor's attempts to prepare for this by the renewal of society through a religio-political *Bund* of the peas-

ants, Hut turned to the Anabaptist pattern of small, disciplined congregations gathered apart from the world through a baptismal *Bund* of the believers. The baptism Hut gave to these converts was not simply an ecclesiastical *Bund* to form a gathered church; it was also an eschatological seal which would mark its recipients as the elect of the Last Day.

Melchior Hofmann continued the stress of Hut and Muntzer on the inner and eschatological baptisms. Like Hut and Marpeck, and unlike Hubmaier, he believed that the spiritual baptism of regeneration was accomplished through a lengthy process and that water baptism, standing at a point early in the process, was the dedication to the full accomplishment of the inner renewal. As in Muntzer, this rebirth was to take place through the soul's transverse wilderness of doubt and despair. But Hofmann added the nuptial symbolism of the mystics to Muntzer's view of inner baptism and thereby interpreted outer baptism as the plight of one's troth with the Heavenly Bridegroom, a vow to be consummated in a later union with Christ in the soul.

Like Hut, Hofmann's baptism was filled with eschatological significance. Believing that redemptive history was a continuous chain of events gathered into a series of recurring cycles each of which repeated the pattern of the Exodus, Hofmann claimed that persons gifted with the Spirit of God could discern the pattern of the "exodus" of their own "time" and could therefore predict the events that would bring it to pass. The final exodus cycle was about to take place through him, he believed. One would enter this last exodus by leaving the Egyptian land of sin, and by passing through the Red Sea of water baptism in which one betrothed and covenanted himself to Christ. Then would follow the experience of the wilderness, both the wilderness of inner suffering through the Spirit and the wilderness of outer suffering in the persecution of the last days. The Promised Land would be reached internally through the inner union with Christ in the soul and externally through the salvation of the Second Advent. Water baptism was a covenant toward this end. Moreover, by virtue of its being a repetition of Israel's crossing the Red Sea,

water baptism was a reliable sign of the baptizand's participation in the central events of the Last Day, and thus it confirmed to the baptizand the certainty of his own salvation.

Pilgram Marpeck, continuing Hubmaier's emphasis on covenantal and ecclesiological baptism, made his contribution to Anabaptist baptismal theology in two principal areas: at the point of the question of baptism's place within the economy of redemption, and in regard to the relation of inner and outer baptism. He resolved the first through the concept of the covenant. Distinguishing the old covenant, the time of promise, from the new covenant, the time of fulfillment, Marpeck said that baptism belonged to the latter and that it was a symbol of the salvation brought through the new covenant. As such, baptism was to be the "covenant of a good conscience with God." But since only believers could make this covenant, baptism was unsuitable for infants. In dealing with the second question, Marpeck attempted to show that the outer action of baptism performed by the church, the earthly body of Christ, complemented and completed the inner action of the Father and the Spirit, and that therefore there was only one baptism which spoke to the inner and outer aspects of man. The outer action he called a *Mitzeugnis*, for it was parallel to the inner testimony of the Spirit.

Marpeck also spoke of the three baptisms, but he interpreted the baptism of blood to be the inner regenerative baptism of the blood of Christ sprinkled on the hearts of the believer. And yet, like the other three Anabaptists, he recognized the baptism of suffering which the Christian would bear and believed that water baptism covenanted one to accept that suffering as a member of the Body of Christ.

Each of these Anabaptists based their interpretation of baptism upon a doctrine of regeneration rather than on a doctrine of justification. To this extent it can be said that the origins of Anabaptism lay within the medieval Catholic tradition of mystical piety more than in classical Protestantism, an observation which finds further support in regard to south German Anabaptism by the evidence of Hut's dependence upon Thomas Muntzer.

Although each representative Anabaptist understood baptism to be the

simple public confession of the baptizand, it was also more than this. First, baptism contained objective power: Hubmaier said that it introduced one into the place of salvation; Hut and Hofmann interpreted it as an eschatological seal or sign; and Marpeck believed it to be an outer co-witness of the church complementary to the inner testimony of the Spirit. Second, baptism was the bond which united the congregation of believers together into the Body of Christ, and as such it was the *Bund* which formed the society of the People of God, marking them off from the society of the world. Finally, Anabaptist baptism was a symbol of the Christian life, for it looked forward to the subsequent inner and outer baptism in blood and the future eschatological baptism in death and in the Final Resurrection.

A Letter of Gratitude

Lancaster, Pa.
October 16, 1921

To the Mennonite Central
Relief Committee,

When we lay on the Bosphorus, expelled from our homeland and without prospects for the future, it was a deed of neighborly love by the committee through its chairman O. O. Miller, to offer us temporary asylum in Constantinople.

Through your efforts and your firm determination to continue the work you have begun, it has been made possible, with God's help, that in spite of great difficulties we have been able to enter the United States, where we hope to find a new home.

We herewith express to you our warmest gratitude, with the resolve to justify your confidence in us.

Gerhard Lepp, H. Doerksen, H. Reimer, J. Sawatzky, Joh. Loewen, ———, G. Becker, P. Löwen, H. Wedel, H. Heinrichs, I. Dyrksen, ———, Hibert, F. Braun, W. Unruh, H. Epp, H. Richter, ———, Martens, A. Cornis, John Friesen, H. Froese, J. Deuss, N. Goossen, J. Hübert, N. Schmidt, Johann Martens, Johann Penner, G. Wiens, Joh. Unruh, I. Wiebe, Henri Dick, Philippe Isaac, Gerhard Hieberts, John Schroeder, Ch. Wirberge, P. Hübner, W. Hiebert, A. Koop, D. Dück, ———, H. Penner, H. Berg, A. Lepp, H. Dirks, A. Hamm, H. Brown, P. Fröse, D. Wieler, H. Dück, N. Thiessen, H. Toews, A. Renpenning, Jacob Huebert, John Thiessen, Nicolai Epp, P. ———, Jakob Sawatzky, J. Sawatzky, I. Derksen, Johan Giesbrecht, A. Klassen, Nik. Esau.

Acquisitions Added to the Historical Library Christopher Dock Mennonite School

FROM:

Franconia Congregation:

Saur Bible, 1776 Edition.
Alms Book, 1756-1947.
Martin Luther Bible, 1847.

Towamencin Congregation:

Copy of Diagram of the church property showing location of the meeting houses built in the years 1764-1805-1862.

List of 89 names who subscribed to the rebuilding of the meeting house destroyed by fire in 1805.

Historical and Research, Goshen, Ind.:

In German Jacob Mensch Minutes of the Franconia Conference 1880-1906 copied from original by John C. Wenger.

Schwenkfelder Library, Pennsburg, Pa.:

Photostated copy of the 1773 letter to the Holland Mennonites from Franconia Conference signed by: Andres Zeigler, Isaac Kolb, and Christian Funk.

Montgomery Co. Historical Society:

Baptismal Records of Lutheran Congregation, New Hanover, Pa.

Mrs. Wellington Cassel:

Miscellaneous Books.

Roosevelt Leatherman:

1. Lampeter, Lancaster Co. Printing of Martyrs Mirror.
2. Booklets—Elkhart Printings.

Mr. & Mrs. Kepner Gottschalk, Richwood, N. J.:

History of Montgomery County, Vol. III.

Boorse Family History.

Miss Priscilla Delp:

Lapp Family Bible.

Jesse Mack Family:

2 Bibles.

Raymond Hollenback:

History—Royersford Church of the Brethren, 1893-1968.

Amos Strite:

Mennonite Bishops, Ministers and Deacons of Washington-Franklin Co. Conference.

Abram Hunsicker:

A hand made display cabinet for to be placed in the school library for to acquaint the students with the materials in the Historical Library.

Mennonite Home, Souderton:

Miscellaneous Books.

Preacher Henry Wismer—Skippack:

Box of records, deeds, wills, letters, home wine receipts and etc.

Items of interest:

A horse and buggy trip to Lancaster Co. May 27, 1870.

Materials used and cost of building his house in 1853.

Trip to York Co., no date. Of interest of this trip is the fact that his wife must have recorded the events because wherever they had a meal it is mentioned what they had set before them.

John E. Lapp:

Minutes of Mennonite Central Committee 1963-1966.

Miscellaneous and Anonymous Donations:

Family Histories: Cassel, Moyer, Swartley-Rosenberger, Detwiler.

Books:

Eine Restitution—Henrich Funk 1763.

Letters and Manuscript Papers:

From Jacob Beery, Pleasant Township, Fairfield Co., Ohio to Abraham Keil, Doylestown, Pa., Oct. 8, 1828.

From John F. Funk, Elkhart, Ind. to Mary Bower, Boyertown, Pa. The lot contains 18 pieces of quite interesting correspondence which includes a personal letter from Funk to Mrs. Bower.

B. Official notice of the Mennonite Publishing Co. going into receivership Jan. 21, 1904 and again in April 1925.

C. Financial Statements of Mennonite Publishing Co.

From Preacher Henry Wismer, Skippack, Pa. Collection:

1. Henry Wismer to John F. Funk, Elkhart, Ind., June 2, 1873.

2. Henry Wismer to Samuel Landis, Quakertown, Pa., March 20, 1875.

3. Henry Wismer to Harold-der-Wahrheit, no date.

4. Paul Thomsehke to Henry Wismer, no date.

5. Jonas Wenger Breslau, Waterloo Co., Ont., to Henry Wismer, incomplete, no date.

6. Salome Bergey, Bergetown, Ont., to Henry Wismer, pages 3 & 4, remainder lost.

(Continued on Page 4)

DOCK LIBRARY

(Continued from Page 3)

Three Letters from Sterling, Whiteside Co., Illinois:

1. Anna D. Wismer Fry to Mrs. Henry Cassel — Skippack, Aug. 29, 1864.

2. & 3. Abraham and Barbara Cassel to Mrs. Henry Cassel—Skippack, Nov. 28, 1872 and Jan. 22, 1873.

Two papers with paragraphs dated 1828 to 1837 belonging to some one who knitted fish nets and fish bags to fit over barrels.

Mr. & Mrs. Abram Landis, Harleysville, Pa.:

Jacob Jantz—Spring Valley, McPherson Co., Kansas to Samuel Landis—Salford, March 12, 1878.

Projects Completed During Past Year:

Completed having all the Gospel Heralds bound. It is now in the Historical Library a complete set of Heralds bound in books from starting with Vol. I, April 4, 1908 to the end of the year 1967.

Placed on Microfilm the following records:

Skippack Alms Book; Franconia Alms Book; Clemens Record and Account Book; Salford Trustee Records; The Oberholtzer Group Constitution; Minutes of First Sunday School Convention of Eastern District Conference; 1854 Charter of the Christian Society, Freeland (Collegeville) Pa.; 1854 Minute Book of the Church Council of the Christian Society, Freeland, Pa.; 1854 Organization of the Freeland Sabbath School. John F. Funk's name appears in this record as a Sunday School teacher.

Some interesting facts discovered during past year relating to the Franconia Conference:

1. From the Clemens Record and Account book: the year in which the second meeting house at Salford was built.

2. From the record book of Joseph Overholt — Plumbstead Township, carpenter. In building the Deep Run Meeting house of 1873 the names of persons, number of days each worked, wages paid each man and other costs involving the building of this meeting house.

3. In both the Skippack and Franconia Alms Books: money was loaned to individuals for the purpose of them going to Philadelphia and paying the passage of those who sold themselves to the captains of

ships who promised to bring them to America.

4. Weaving records from Henry Wismer: Bucks County account book: a study of woven coverlets made by the late Guy F. Reinert and printed in Volume XIII of the Pennsylvania German Folklore Society, covers a period beginning approximately 1830. Wismer records show that he was weaving coverlets as early as 1773 and until 1795 he wove over 250 of them. Here we have records that coverlets were woven 60 years earlier than Mr. Reinert had found. This record book shows where Wismer has drawn 27 different designs of various coverlets. His record also shows that he was a physician, dentist and veterinary surgeon. His charges for these services was:

Blood letting cure 6¢ per person
Tooth pulling 6¢ per person

Mr. Raymond Hollenbach, Royersford, Pa.:

Again this year Mr. Hollenbach has given much to the Historical Library in the way of translating from German and arranging them in loose leaf the following:

1. Skippack Alms Book, 1738-1954.
2. Franconia Alms Book, 1756-1947.

3. Clemens Record and Account Book, 1849-1857.

4. Henry Wismer's Account Book, Bucks Co., Pa., 1768-1800.

5. Abraham Wismer Manuscript Papers, Bucks Co., Pa., 1794-1829.

6. Gottschalk Gottschalk, Weaver Account Book, Frederick Township, Montgomery Co., 1788-1798.

7. Henry Kolb, Blue Dyer Account Book, Skippack, Pa., 1813-1826.

8. Minutes of the Franconia Conference recorded by Jacob Mensch, 1880-1906.

9. Pre. Samuel Godshall, Deep Run, Pa. Journal of a journey to Canada, 1869.

10. Pre. Henry Wismer, Skippack, Pa. Account Book.

11. Miscellaneous Papers, pertaining to the separation of the Mennonite Church in 1847.

12. Proceedings of the Eastern Pa. Conference of the Mennonite Church, 1872-1884.

Genealogical Arrangements: By Raymond Hollenbach:

1. From the files of Mary Latshaw Bower Collection:

A. Amos Shontz Family, Venango Co., Pa.

B. Latshaw Family, Barkeyville, Butler Co., Pa.

C. Bieri (Beary) Family in North Coventry.

D. Latshaw and Related Families in Vincent.

2. Descendants of Frantz Latshaw, Herford, Banks Co.

3. Descendants of Jacob Landes who settled in Franconia Township and died in 1749 (Alderger, Allabach and Jacob Landes).

4. Descendants of Frederick Alderfer.

5. Descendants of Christian Allabach.

—Wilmer Reinford
Creamery, Pa.
November 24, 1968.

Mennonites in Ohio 1967

WILMER D. SWOPE

Beachy Amish Mennonite....	758
Church of God in Christ	
Mennonite	103
Conservative Mennonite	1,324
Conservative Mennonite Fellowship, non-conference.	477
Evangelical Mennonites.....	1,076
General Conference Mennonites	2,668
Mennonite Christian Brotherhood	20
New Reformed Mennonites..	3
Ohio and Eastern Conference..	9,370
Old Order Amish.....	7,392
Old Order Mennonites.....	328
Reformed Mennonites....No Report	
Unaffiliated Mennonite	
Churches (Bethel, 69;	
Oak Grove, 369)	438
Virginia Mennonite	
Conference	264

(Compiled from 1967
Mennonite Yearbook) 24,221

News and Notes

Daryle E. Keefer, Professor of Secondary Education, Southern Illinois University, Carbondale, Illinois, recently completed a study of "The Education of the Amish Children in Lagrange County, Indiana." It consists of a 100 page mimeographed booklet.

The Williamson Mennonite Church, Williamson, Pennsylvania, observed its centennial anniversary on October 4-5, 1969. Among the speakers was J. C. Wenger of the Goshen College Biblical Seminary faculty. An eight page booklet printed for the occasion contained several pages of historical information.

The Ruth Family

ALBERT JOHN RUTH

(Below is part of the history of the David Ruth family as written by him and his wife Katherine Strohm Ruth. The history is deposited in the Bethel College Historical Library, North Newton, Kansas. It was translated into English by his son Jacob E. Ruth, who also added interpolations. The Ruths had migrated from the Rhineland district in Germany to Upper Bavaria in 1819 where they bought a farm named "Eichstock" in the District of Dachau. Around 1850 their friends and relatives began to emigrate to America and in 1852 the David Ruth family too sold their farm and left for America. The record is an account of the trip and their settlement near West Point, Lee County, Iowa, which is the very southeastern county in the state, and the first years in the settlement. The story of the settlement in Iowa is given below. It was prepared by Albert J. Ruth, St. Louis, Missouri. M.G.)

"While on the overland journey to Burlington, Iowa, Marie the youngest was taken ill and also our father Strohm was very weak, so at Peoria, we had a Doctor treat them both, but his treatment had no effect for the betterment. From Peoria we went by stage to Burlington, Iowa (Railroads were few there in that western country, for Illinois was west then).

There we engaged teams and Farmers who brought us to West Point, Lee County, Iowa.

Our chests, (there were 12 or so about two by two by five feet) we left in Peoria, and then hired some teams in West Point, Iowa, to go and get them.

On Monday evening the twenty third of August 1852 by candle light we arrived at West Point, Iowa. Many friends and acquaintances surrounded and welcomed us and how pleasant was the feeling and knowledge that we finally had reached the end of our one-fourth year long, tiresome and trying journey. We recruited a house in West Point and lived there until January the seventh, 1853.

On the tenth day we lived at West Point, father Strohm died quite suddenly, which we surely did not anticipate, for after being so weak during the journey and the first few days after we arrived at West Point, he began to feel better but on September the second, 1852, at noon, he died quite suddenly. Dropsy had evidently hastened his death, connected with his weakness due to old

age. He lies buried in the Methodist Cemetery at West Point, Iowa.

A gravestone with his name, John Strohm, and date of his death, marks the grave. He was born on July the sixteenth in the year of 1781.

The disease of our child, Marie, continued to get worse; she did not like to take medicine the Doctor prescribed for her. All the rest of us were ill; John and Barbara had the ague for three months and not until after three months, when we moved out to our farm, did they get well entirely. Sister Leisy had a fever for a long time, but finally got well again and the rest of us soon regained our health again. With the exception of our Marie, who for the first weeks we were in West Point, had the ague but soon after, it became dropsy and suffered much until on December ninth when she departed quietly at seven o'clock in the evening. Her earthly remains lie buried by the side of Grandfather Strohm at West Point.

She was born on October the twenty eighth, 1850, at Eichstock, Bavaria, and was two years old at the time of her passing away.

John Ruth bought his farm on December the twenty-seventh, 1852, and moved there at the end of March.

On December the twenty eighth, 1852, we bought our farm of 200 acres, 105 acres fenced and under cultivation and 95 acres of timber land for \$2,400.00.

On January the seventh 1853 we moved here and began in the name of God our Saviour to farm on our new home. Up to April the seventh of that year, we lived with the American Family from whom we purchased the farm when they moved to Oregon. There were nine of us, plus the Family of McQuire from whom we bought the land. We all lived in the one story brick house of three rooms and a hallway; I do not know how many there were in the McQuire Family.

Mother with her two sisters and their husbands went to St. Louis to visit friends there, and they returned home safely on April the tenth.

Soon after, I became ill with the ague and was afflicted with this most of the summer, even long after the disease had practically ceased, yet after each physical exertion I had pain in my joints and weakness in general.

In January 1853, brother-in-law Kraemer bought a farm and moved upon it on the eighth of February.

Brother-in-law Leisy did not like it here and decided to move to Illinois and left in May with his wife and household goods for there. He bought a farm near Lebanon, Illinois. (really near Summerfield.)

On the twentieth day of June 1853, brother-in-law Peter Strohm arrived here from Germany. We had hoped dearly that brother Henry would also come along, but he did not, it is so, and he is there and Leisy is in Illinois, only God knows, and I say nothing.

(About in February 1853 our Susan had a disease of the breast but it soon became well again. On May the twenty ninth, Dahlems came from Germany).

He went to Summerfield, Illinois, and on the way to St. Louis on the steamboat from Keokuk, when they were only a few miles from St. Louis, lost their son Daniel, who fell into the river and was drowned.

Beginning of July our friends from Illinois came, namely, Michael Kraemer, his wife, and his youngest daughter, Pletscher, Christian Baer and Jacob Lehmann from Bavaria, who had all come across the ocean with Peter Strohm, and who remained in St. Louis with his brothers-in-law. After these had visited the friends here and they were on their way home, brother-in-law Leisy's brother John accompanied them to go to his brother in Illinois. A few miles from Keokuk, while on the steamboat on its way to St. Louis, he met his death in the waves of the Mississippi River.

Our harvest this year, was very good, considering the poor preparation of the land due to the extreme amount of rainfall this spring. Spring wheat, corn and oats yielded a good crop, also our fruit orchard yielded a hundred and seventy bushels of apples plus the clover we cut. In general, we have had very much to be thankful for to God, since our arrival here. Praise be to his name, who blessed us in earthly goods. Oh, that our hearts may be turned to him, and we receive his spiritual blessing fully too, for if we do not let his goodness toward us lead us and make us thankful, he will come with the rod, so we give the Creator thanks for all. If only it will lead us toward our eternal home in heaven.

On the fourth of October, 1853, our son Gerhard Benjamin was born to us.

End of March, brother-in-law Peter Strohm and I, went to Illinois to visit our relatives and returned safely. My brother-in-law Peter had been complaining prior to this

(Continueud on Page 6)

RUTH FAMILY

(Continued from Page 5)

time and he became gradually worse and it developed he had consumption, and though the Doctors spoke hopefully of his recovery he kept getting worse until on August the sixteenth the Dear Saviour took him home. He is happy in his heavenly home, but it was a severe blow for his sorrowful wife and five minor girls. The Lord, however, will take care of the widows and the orphans. Father and his word are sure and true, Amen.

The fruit crop in our orchard this year was very light. The harvest was medium. In this year 1854 our Church was begun in Franklin Township (About twenty one miles from us by the highway) upon John Kraemer's land. The same year, we built a stone house upon our home place, in addition to the brick house. It cost \$160.00 not counting the cost of our labor.

This was the driest year since we came here and the heat was unheard of.

In the spring of 1855 brother-in-law Kraemer with others, among whom was our Susan, were in Summerfield, Illinois, to visit. On April the eighteenth and nineteenth, a thunder-storm with hail passed over us and nearly all of our windows were ruined, in fact all on the west and north sides of the house. Several barns and homes were unroofed, but the grains in the fields were too small to be damaged.

In this year on September the eighth 1855 our son Christian Emanuel was born but after ten weeks which were a time of suffering for the mother and child, the Lord took the latter to his eternal home [rest] on November the sixteenth 1855, and a few days later namely on November the twenty sixth, John Ruth was taken home, after eight days of severe and painful illness. His disease was a combination of pneumonia and Typhoid Fever. He left his widow and the seven children.

In this year, in spite of the lasting dry weather, we had an extraordinary fine harvest to hope for but it was the all wise Father's will, to let us see the possible fine crops in view and then to take it away to show us that it is not due to our skill, so that we might not boast of our skill, while all the credit for our good crops is due to him to whom honor is due.

About two weeks before the harvest a small insect that they called bugs [probably chinch bugs] came in millions and covered the ground, even in the houses they covered the walls, and we were all inclined to

feel sorrowful, for they reminded us of the Egyptian Plague. They attacked the very fine looking stand of wheat and in a few days, sapped this so that it lost its strength, bleached to a deadly color and it soon was evident that only a few grains remained in the heads. This was not general throughout this section; our farm, seemed to be one of those most afflicted. Oats, too, yielded but a very little, but we had some pretty good corn that produced an abundant return.

About harvest time, a continuous wet weather set in, so that it was difficult and tiresome to harvest and take care of the grain. But thanks and praise be to the Lord, for he has kept us and taken care of us and his will be done with us in the future.

Our orchard in this year yielded so well that we could sell \$115.00 worth of apples plus those we had for our own use in the winter months.

At the end of October 1855, I and brother-in-law Kraemer were again in Illinois to visit. Ague was prevalent there, also in Iowa; there were some cases more than in other years, but not nearly as many as there were in Illinois.

The winter of 1855 and 1856, was the first fearfully cold winter since we came here. The snowdrifts covered staked and ridered rail fences until people drove diagonally across the fields regardless of the rail fences."

HORSCH ESSAY CONTEST

Two awards were made in the high school division of the John Horsch Mennonite History Essay Contest for the school year 1968-69.

Class IV

First: "The Chestnut Ridge Mennonite Church: From William Westhafer to the Present," by Janice Witmer.

Second: "The History of the Longenecker Mennonite Church," by James Swartzendruber.

The writers were enrolled in Central Christian High School, Kidron, Ohio, when they wrote the essays. The Longenecker Mennonite Church is located at Winesburg, Ohio, and the Chestnut Ridge Mennonite Church at Orrville, Ohio.

Melvin Gingerich

The eighteenth Menno Simons Lectureship was presented at Bethel College, North Newton, Kansas, on October 26-29, 1969, on the subject "Reformation and Revolution."

Mennonite Hymnwriters

SAMUEL FREDERICK COFFMAN

1872-1954

WILMER D. SWOPE

The son of preacher John S. and Elizabeth Coffman was born near Dale Enterprise, Rockingham County, Virginia, on June 11, 1872. He married Ella Mann on November 20, 1901. They were the parents of five children, all born at Vineland, Ontario, Canada.

He was converted at meetings held by his father John S. Coffman and baptized May 26, 1888. A talented minister and church leader, he was ordained to the ministry April 21, 1895, by bishop John F. Funk of Elkhart, Indiana. On September 26, 1903, he was ordained bishop at Vineland, Ontario.

Among S. F.'s labors and services rendered in the Old Mennonite Church was his contribution in the field of music, both as music editor and hymn writer. He served as a member of the Music Committee of Mennonite General Conference from its inception in 1911 until 1947 and also served as Hymn Editor of the Music Committee during which the following books were published:

I. Church Hymnal, 1911.

II. Life Songs, 1916, Co-editor.

III. Songs of Cheer for Children, 1927.

IV. Life Songs 2, 1938, Editor.¹

Chester K. Lehman, Harrisonburg, Virginia, says of S. F. Coffman, "I have some very precious memories of serving with brother Coffman on the Music Committee. It was my privilege to work with the committee during the last week of its work, c. 1923. I did not become a member of the committee until 1925."²

Samuel's father, John S. Coffman, was gifted in music and conducted singing schools in Virginia, doing much to stimulate four part singing and a better type of church music. Two of John's hymns are found in the Mennonite Church Hymnal, 561 "O Weary Wanderer," and 637 "Oh The Bliss of Loved Ones Resting."

S. F. Coffman's Hymns

1. IN THY HOLY PLACE WE BOW

"The hymn *IN THY HOLY PLACE* was definitely connected with father's study of 'The Tabernacle' which was a favorite subject of his. And I

¹ Mennonite Encyclopedia, Vol. IV.

² July 18, 1968 letter, Chester K. Lehman, Harrisonburg, Va. to Wilmer D. Swope.

think I can recall him saying that it was written either during his journey to visit the Mennonite congregations in Alberta and Saskatchewan in the year 1901 or while he was there."³ "I recall his saying that we needed more hymns on worship. He felt that there are some precious associations between Christian public worship and that of the temple worship. Accordingly he built this bridge from temple worship to that of our worship,"⁴ wrote his son.

In Thy Holy Place is set to music composed by J. D. Brunk and first appeared as hymn 434 in the Church and Sunday School Hymnal with Supplement, 1902. It next appeared as hymn 165 in Church Hymnal, 1927, and also as hymn 43 in Songs of The Church, 1953.

2. WHEN CHRIST BEHELD IN SIN'S DARK NIGHT

A hymn devoted to the ordinance of the Devotional (prayer) Veiling, it may have originated from the Winter Bible School at Kitchener, Ontario.⁵ It first appeared as hymn 442 in Church and Sunday School Hymnal with Supplement, 1902. Here the hymn appeared with three verses of eight lines. The hymn next appeared as hymn 330 in Church Hymnal, 1927, set to the music of hymn tune, Bartholdi L. M. by Felix Mendelssohn Bartholdy. In the 1927 Church Hymnal it appeared with five verses of four lines.

3. WE BLESS THE NAME OF CHRIST THE LORD

This is a hymn on Baptism. "He (Coffman) felt that the church needed more hymns centering in Anabaptist believer's baptism."⁶ It may have been written at the suggestion of the Music Committee of General Conference, working on the Church Hymnal, 1927.⁷ This hymn is set to the hymn tune Retreat L. M. by Thomas Hastings, and first appeared as hymn 323 in Church Hymnal 1927. It appears as hymn 172 in Church Hymnal, 1953, published by the Mennonite Brethren Church. It also appears as hymn 167 in Christian Hymnal 1959, published by the Church of God in Christ Mennonite. This hymn is one of the few, perhaps the only Mennonite hymn to appear in a hymnal used by larger denominations. It is found in the Service Hymnal, 1952, as hymn 152

published by the Hope Publishing Co. This hymnal is used in Baptist circles.

4. EXTOL THE LOVE OF CHRIST

"He (Coffman) realized the shortage of hymns devoted to the ordinance Footwashing."⁸ "I have a faint suspicion, which has its roots in father's having said something about it, that the two hymns *Extol The Love of Christ* and *We Bless The Name of Christ The Lord* were written at the suggestion of the Committee working on the Church Hymnal 1927. The committee may have expressed a desire to have some Mennonite expression on these two ordinances,"⁹ wrote his son.

It first appeared in Church Hymnal, 1927, as hymn 325, set to the music of George F. Root's hymn tune Varina C.M.D. It is also found as hymn 173 in Christian Hymnal, 1959, of the Church of God in Christ Mennonites. *Extol the Love of Christ* appears in the Mennonite Hymnal, 1969, as hymn 410 and is set to the fine old German hymn tune Ellacombe C.M.D.¹⁰ The Mennonite Hymnal, 1969, is a joint venture of the (Old) Mennonite Church and The General Conference Mennonite Church. The printing was done by Herald Press, Scottsdale, Pennsylvania.

—Leetonia, Ohio

³ Op. cit., Lehman to Swope.

⁴ Op. cit., Coffman to Swope.

¹⁰ Mennonite General Conference Proceedings, August 24-27, 1965, page 72. Xerox copy, Herald Press, Listing of the Index of First Lines and tunes of *The Mennonite Hymnal* to be published in August 1969 by Herald Press, Scottsdale, Pa. 15683 and Faith and Life Press, Box 347, Newton, Kansas 67114. (September 1968).

Mennonite Research News and Notes

MELVIN GINGERICH

Ada Kadelbach is spending several months at Bethel College, North Newton, Kansas, to continue her research for a doctor's thesis at the University of Mainz. Her field of study is the acculturation that occurred among Germans who settled in America. She has taken as her area of specialty the hymns used by Mennonites in America.

A family history published recently is entitled *Abraham P. and Elizabeth (Luginbuhl) Lehman and Their Descendants. A Family History from March 1819 to December 1964*. The authors are Elma Bixler and Paul

Bixler. Copies of this approximately 300 page book may be obtained for \$5.00 from Mrs. Reuben Bixler, Route 2, Orrville, Ohio 44667.

The Sturgis, Michigan, *Daily Journal* in its November 25, 1968, issue featured the centennial year of the Pleasant Hill United Missionary Church of Branch County, Michigan, near Bronson. The church was founded by Mennonites from Fairfield County, Ohio, among them the Beery and Kreider families. In 1883 the church became officially a Mennonite Brethren in Christ congregation.

The Midway Mennonite Church, Columbiana, Ohio, on June 29, 1969, celebrated the 100th anniversary of the building of the second Oberholtzer meeting house in 1869 (now Midway). J. C. Wenger was the speaker for the occasion.

Lucille M. Good in August 1950 published *Elias M. Gingrich Descendants*. The booklet was printed by Elam H. Hirneisen, 27 Lincoln Avenue, Ephrata, Pa. Gingrich was born near Elmira, Ontario, and died in Lancaster County, Pa., in 1940. He and his wife are buried in the Pike Mennonite Cemetery near Ephrata, Pa. In March 1888 the family moved to the frontier in northwestern Iowa, where they resided 27 years. In 1915 they moved to Pennsylvania.

The Libertarian Press, Glen Gardner, New Jersey, published in 1954 Harry A. Wallenberg, Jr.'s *Whither Freedom? A Study of the Treatment of Conscientious Objectors in the United States during World Wars I and II and Its Relation to the Concept of Freedom*. It is available from the Fellowship of Reconciliation, for 25 cents.

James Landing has recently published the following four items of interest to Bulletin readers:

1. *American Essence: A History of the Peppermint and Spearmint Industry in the United States*. Contribution of the Kalamazoo Public Museum, Kalamazoo, Michigan, 1969. Contains a number of references to Amish and Mennonite involvement in the mint industry.

2. "Exploring Mennonite Settlements in Virginia," *The Virginia Geographer*, vol. 4, no. 1, pp. 6-12, spring, 1969.

3. "The Amish and Mennonite Settlement at Nappanee, Indiana," *Family Life*, Aylmer, Ontario, Canada, vol. 2, no. 6, June, 1969.

4. "Geographic Models of Old Order Amish Settlements," *The Professional Geographer*, vol. 21, no. 4, pp. 238-243, July, 1969.

³ June 26, 1968 letter, John E. Coffman, London, England to Wilmer D. Swope.

⁴ Op. cit., Lehman to Swope.

⁵ Op. cit., Coffman to Swope.

⁶ Op. cit., Lehman to Swope.

⁷ Op. cit., Coffman to Swope.

Book Reviews

The Old Colony Mennonites. By Calvin Wall Redekop. Baltimore, Md.: The Johns Hopkins Press. 1969. Pp. 302. \$10.00.

The semi-communal Old Colony Mennonites provide the sociologist and anthropologist a case-study par excellence in the dilemmas of ethnic minority life. The author tersely describes his central theme thus: "Resistance to assimilation into the host society by a minority." This branch of the Mennonite Church is scarcely one hundred years old but numbers over 35,000 persons living in Canada, Mexico, British Honduras and Bolivia. Dr. Redekop's analysis encompasses the history of the group, their underlying philosophy, its internal power structure, and the mores by which the Old Colony is governed, including its economic assets and liabilities, and the migrations by which it has sought to maintain its isolation. The irony of its plight is that it is threatened externally on the one hand by the outside society which it admittedly needs to a limited extent while, on the other, it is threatened internally by the disenchantment of its young and the rapid loss of its agrarian base.

Calvin Redekop will be known to most readers of this bulletin as a member of the tradition of which the Old Colony is a branch. He is currently Professor of Sociology and Anthropology at Goshen College. This book is the result of his extensive field research in various Old Colony settlements.

Many things about this book deserve special mention: the fifteen richly variegated appendices all in English translation, two groupings of fine photographs, twelve tables and 4 maps and charts. The chapters are generously documented and illustrated by quotations gathered from Old Colony leaders and members. The text is eminently readable, even fascinating. Redekop has done for this sub-group in the Anabaptist Mennonite tradition what Hostetler and others have done for the Hutterites and Amish.

The author seems undecided as to the prospects for the survival of the Old Colony Mennonites, stating dogmatically on one page that they will face extinction in the foreseeable future yet leaving the question open on the next. While his final chapter is a most provocative summary and analysis of ethnic minority life, it seems not to have been sufficiently "smoothed out" in that it repeats a significant quotation in a footnote on a page following that same quota-

tion's appearance in the text, beside a tardy recognition in a footnote of the development and influence of those Negroes taking a kind of secessionist stance, not to mention slightly contradictory characterization of the Old Colony group as an isolationist, yet not an isolationist, group.

Redekop's definition of an ethnic group is commendably discriminating and his discussion of the problems in defining such a term is both lucid and perceptive. It is unfortunate indeed that this work should be marred by at least three rather serious typographical errors and surprising that the Johns Hopkins Press should be guilty of this.

A footnote of 8 words, namely, "Material gathered by the author during field research" turned from being annoying to ad nauseum as its occurrence multiplied to the point of 170 times in the course of 243 pages. Sometimes there were as many as five of these identical footnotes on a single page. It seemed to this reader completely unnecessary from the very beginning since *every* statement, by so well qualified a scholar, and not just those so footnoted, is assumed to be based on material gathered by the author during his research!

Then too the bibliography proves quite incomplete since books and articles alluded to in footnotes or text are frequently not to be found in the cumulative bibliography at the end of the book. In one case an article is cited by title and author without reference of any kind as to where it may be found. In a very few cases the quotation given in illustration and/or documentation of a point being made seemed not to accomplish its intended purpose. Finally, does Redekop really mean that "conformity does not need admonition" or that because the world as seen by the Old Colony is "hell-bent" it is outside God's concern or care?

In spite of these criticisms, this book nevertheless offers a superb description and analysis of a whole constellation of the dynamic forces at work chastening, if not destroying, all serious experiments in Christian community. —Gerald Studer

Guide for Writing the History of a Church. By Davis C. Woolley. Nashville, Tenn.: Broadman Press. 1969. Pp. 60. \$1.25.

Celebrating Your Church Anniversary. By Alvin D. Johnson. Valley Forge, Pa.: Judson Press. 1968. Pp. 95. \$2.50.

These two books could, along with the counsel of the Executive Secre-

tary of the Mennonite Historical and Research Committee, prove immensely helpful to any congregation planning a celebration of an anniversary, provided they are read by the appointed persons at least a year or more in advance of the event. While these books were prepared for the Baptist denomination, there is much to commend them to those of other denominations and the adaptations necessary are obvious.

Woolley gives some important warnings such as the one cautioning any congregation against the uncritical acceptance of a history of a church written by an interested individual as a personal project without it having been requested and supervised by the proper Committee. I would differ with the author in his judgment that an anniversary might well be celebrated every five years; it would seem that every 25 years would be more realistic. His suggestion to devote a session in the training of new church members to the history of the local fellowship is a good one as well as the recommendation that the anniversary committee stipulate clearly in advance the honorarium to be paid to the writer.

Johnson is convinced that an anniversary celebration can provide as excellent an occasion for spiritual renewal as it does for reviewing and honoring the past. This is a commendable objective indeed and these pages keep this in view as they proceed to give concrete help on each facet of the planning for such an event. I was somewhat surprised that he failed entirely to include what might be called an historical tour in his list of ways in which the history could be highlighted. The Scottdale Mennonite church's 175th anniversary program in 1965 included such a tour with considerable effectiveness. I cannot share the author's enthusiasm for the memorialization of outstanding people of the past by the purchase and inscribing with suitable words of such items as communion plates, hymn-books, pulpit furniture, etc.

—Gerald C. Studer

Mary E. Hooley and her sister Besse King of Goshen, Indiana, recently deposited with the Archives of the Mennonite Church a rich collection of Joseph Allen Hooley (1854-1933) and Catharine (Hooley) Hooley (1855-1932) materials, including old account books, deeds, inventories of personal possessions, and other records. They are classified under Historical Manuscripts 1-389.

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ONTARIO MENNONITE FAMILY AROUND 1900

This is the family of Joseph Kolb (1839-1905) and Nancy (Stauffer) Kolb (1843-1915) taken in Berlin (now Kitchener), Ontario, when their daughter, Mrs. George L. Bender from Elkhart, Indiana, was visiting her parents. From left to right: Mrs. Nancy Kolb, Irvin, Lucinda, Elsie (Mrs. G. L. Bender), Oliver, and Joseph Kolb. Mr. and Mrs. Kolb were married October 18, 1866. The Kolbs came to Pennsylvania as early as 1707 and their descendants have been prominent leaders in the Mennonite Church in America. The above photograph is in the Mrs. George L. Bender rich picture collection recently acquired by the Archives of the Mennonite Church. M.G.

The Chestnut Ridge Mennonite Church: From William Westhafer to the Present

JANICE WITMER

It was in the year 1830 that an ordinary-looking covered wagon rolled into Ohio. It was ordinary in appearance, perhaps, but its occupants were destined to become important to the future of Mennonite churches in Wayne County. William and Magdalene Westhafer, with five-year-old son Benjamin and eighteen-year-old daughter Catharine, settled on the farm now owned (1969) by Heber Good, located three-fourths of a mile east of the present Martins Church building near Orrville, Ohio.¹

¹ Milton Falb, *Martins Church History*, (1965), p. 1.

A Mennonite settlement had already been started in this area, four miles south-east of Orrville, a few months before the Westhafers arrived. All of these settlers were from Lancaster County, Pennsylvania, and of Swiss and German descent. Being experienced farmers, they were attracted to this area by the fertility of the soil and the abundance of chestnut trees.²

As the Westhafers traveled down a narrow dirt road (now Church Road), it is said that Catharine

Westhafer pointed to the woods beside the road and half-jokingly remarked that she never wanted to be buried in such a wilderness. Later, this very area was cleared to build the Martins Church and a cemetery, which served the whole community. Ironically, Catharine Westhafer was the first person to be buried in the new cemetery, after she died of scarlet fever in 1832.³ It was said by the pioneer settlers that rocks were placed on the grave to prevent wolves from digging up her body.⁴

William Westhafer was born in 1785 near Fairmount in West Earl Township, Pennsylvania. He became a Moravian minister in the Groffdale

³ From her tombstone in Martins Church Cemetery.

⁴ Interview with Harry Landis.

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CHESTNUT RIDGE

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district in 1810, after the death of Bishop Burkholder. He also preached in private homes in the Metzler community, long before the first house of worship was erected there.⁵ In the spring of 1826 he moved from his Fairmount farm to Cumberland County, Pennsylvania. He stayed there for only four years before coming to Ohio. While still in Pennsylvania he married a Mennonite girl and was disinherited.⁶ He was then ordained a Mennonite minister before settling in Ohio with his family.

One of William Westhafer's brothers, Conrad Westhafer, was a coachman for President George Washington. Not much is known about Conrad except that which is encribed on his tombstone in Liditz, Pennsylvania.⁷

Since William Westhafer had already been ordained in Pennsylvania, he was selected to minister to the settlers in the area. He held church services in his home until 1834, when Martins Church was built. He was the first minister to hold services in Baughman Township, Orrville, Ohio.⁸ Henry Martin, Jr. assisted Westhafer in the preaching at Martins, which was all done in German.

In 1851, William Westhafer died at his home at the age of sixty-six. His son Benjamin had married Susanna Wenger on July 27, 1849, just two years before William's death. Adam Brenneman replaced William at Martins Church, becoming the second minister there.⁹

The original tract of land on which Martins Church was built was deeded by Henry Martin in December, 1836.¹⁰ The present building is located on this original tract. The first building was constructed of logs, and was approximately thirty-five feet wide and seventy feet long.¹¹ The pulpit was built on the same level as the rest of the sanctuary. Immediately in front of the pulpit was a singers table where the song books were kept and the sing-

ers were seated. The congregation sat on backless benches behind the singers table. Later the log building was replaced by a larger structure which also had backless benches. One of my grandmother's earliest remembrances was how the babies would fall asleep on these narrow board benches during the church services, and would occasionally interrupt the service by falling, screaming, to the floor.¹²

Abram Rohrer was ordained by Isaac Nolt in the Westhafer home in 1836, as the first bishop of the Wayne and Medina County district. Bishop Nolt was the only Mennonite bishop in Ohio at this time, and he was so old and feeble that it was necessary to build a bed on a wagon with a roof over it to bring him the sixty miles to the Westhafer home.¹³

Problems began to arise in the next generation at Martins thirty years later, when the request was made to have part of the worship service in English. The more conservative members protested because they considered this to be "worldly," so nothing more was said about this issue for a while. But the requests for Sunday School and evening services added still more pressure for changes in the old ways. This dissatisfaction was solved when the Wisler doctrine, started in Elkhart County, Indiana by Jacob Wisler, spread to Ohio.¹⁴ This doctrine opposed change, and Sunday Schools in particular. The majority of the members at Martins Church and both of the ministers there united with this new Wisler group and kept the old ways, firmly denouncing Sunday Schools. They built the Chestnut Ridge Church, one fourth mile east of Martins Church on a ridge of land surrounded by beautiful chestnut trees. This original building is still used regularly for church services, however all of the chestnut trees died in 1925-1930 when a blight killed all chestnut trees in the East.¹⁵

The Martins Mennonite Church has been classified as the parent church from which grew three other area churches — namely, Pleasant View, North Lawrence, Ohio; Salem Mennonite, Wooster, Ohio; Orrville Mennonite, Orrville, Ohio. The Martins Church cooperated with the

Oak Grove Church, Smithville, Ohio in establishing other Orrville churches.¹⁶

In 1872, the Pleasant View congregation also began to have disagreements over certain issues, and some church members became influenced by the teachings of Jacob Wisler, as were those from Martins Church. These who followed Wisler broke away from the original group and built the County Line Church, which is on the dividing road between Wayne and Stark Counties in Ohio. The Chestnut Ridge Church and the County Line Church found that they had many beliefs in common, so they joined to accommodate the Orrville congregation of Wislers. For many years, these Wislers used one meetinghouse one Sunday and the other the next Sunday. But soon after 1950, various factors led to disagreement. Sentiments were divided over a case of marital difficulty in the Medina County congregation of Wislers.¹⁷ (Relatives of those involved in the marital dispute attended the Orrville Wisler congregation.) The church members began to take sides on the issue. At this same time, some members became dissatisfied with not having Sunday School, probably as a result of revival meetings held in the area by George Brunk, Jr. and Lawrence Brunk. Inevitably, the Orrville Wislers were split, and Harry Landis, a former deacon of the Orrville Wislers, withdrew from the Wisler Conference with approximately forty laymen.¹⁸ This new congregation used the Chestnut Ridge Church for worship services by agreement with the Wisler Conference, and in 1953 affiliated with the Virginia Conference. The Virginia Conference was selected because its more conservative beliefs coincided closely with personal convictions of the forty laymembers.¹⁹ The other members of the Orrville Wisler Church retained the County Line Church and still hold services there, without Sunday Schools or electricity.

For several years, the congregation at Chestnut Ridge had no permanent minister. Visiting ministers or James Stauffer or Louis Amstutz (the latter two are of the Sonnenburg Menno-

⁵ M. G. Weaver, *Mennonites of the Lancaster Conference*.

⁶ Milton Falb, *Martins Church History*, (1965), p. 1.

⁷ Interview with Harry Landis.

⁸ Milton Falb, *op. cit.*, p. 1.

⁹ *Ibid.*, p. 2.

¹⁰ Milton Falb, *Martins Church History*, (1965), p. 1.

¹¹ *Ibid.*, p. 1.

¹² Interview with Harry Landis.

¹³ Milton Falb, *op. cit.*, p. 2.

¹⁴ Milton Falb, *Martins Church History*, (1965), p. 2.

¹⁵ Interview with Harry Landis.

¹⁶ Milton Falb, *op. cit.*, p. 2.

¹⁷ Harold S. Bender, *Mennonite Quarterly Review*, (Mennonite Historical Society: 1958) Vol. 32, p. 233.

¹⁸ *Ibid.*, p. 233.

¹⁹ Interview with Maxine Landis Witmer.

nite Church at Kidron, Ohio) would take turns preaching at Chestnut Ridge.²⁰ Frank Nice was ordained in 1955 to preach in the new congregation, and is still the pastor there. Clayton Swartzentruber also served as pastor of the Chestnut Ridge Church for several years, while Frank Nice was at Eastern Mennonite College in Harrisonburg, Virginia obtaining further education. My grandfather, Harry Landis, with the assistance of newly-ordained Truman Steiner, is deacon at Chestnut Ridge. The present church at Chestnut Ridge of which I am a member, has a membership of 85.²¹ This number has doubled in the past fifteen years, since started by the forty laymen in 1953.

A lot has happened since William Westhafer preached to his small congregation of pioneers in the log building surrounded by wilderness, some 130 years ago. Six congregations have developed from this thirty-five by seventy log structure. Although the Westhafer name is now extinct in this area, quite a few of the members at Chestnut Ridge Church are descended from William. Tracing the Chestnut Ridge Church back to the Westhafer family has had special significance for me, since my family attended the early churches founded by Westhafer, including the original log church, the next, larger Martins Church built in 1901, the present Martins Church, County Line Mennonite Church, and presently, Chestnut Ridge Mennonite Church.

²⁰ Harold S. Bender, *op. cit.*, p. 233.

²¹ Interview with Frank Nice.

The Allensville Mennonite Church, Allensville, Pa., celebrated its centennial on August 30-31, 1969. A booklet of twenty large pages containing many pictures of its buildings and ministers was published for the occasion. John A. Hostetler presented the "Historical Highlights" of the congregation's history in the public program.

Wayne Edgar Miller received his Ph.D. degree at the University of Michigan in 1969 in the field of education. His dissertation was written on "A Study of Amish Academic Achievement." Among his advisors was Professor John A. Hostetler of Temple University.

Der Heimatstelle Pfalz, Kaiserslautern, Germany, published in 1964 Fritz Braun's *Auswanderer Auf Dem Schiff "Samuel M. Fox."* This ship reached New York August 4, 1852, and carried many German Mennonite families who later settled in Lee County, Iowa.

"Memories of the Old Log Church"—Midway Church

SAMUEL D. CULP

My friends, I do wish I were ten years younger for this service. I believe that I am about the only one that attended the church north of the cemetery. However, it may be possible that Emma Riehl or Lydia Spannabel might have been in that church when they were quite small. But as my recollections come to me on such things, it is almost impossible to tell you what the church looked like and what kind of people were in that church. As I go through this job of mine I want you to excuse old age. I remember how the old church looked. It was a log church. It had two doors on the east side; two windows on the south side; one window on the west. And there was a little room built on the north side of the main building, which they called their council room. It was about ten by twelve feet in size. That had one window and the main church had another window on the north side. Now that is my memory of the old church, the outside of it. The inside of the church—they had a stove in the center of the church—a wood stove that burned wood. They had no pulpit in the church. They had no elevated rostrum; all stood on the first floor. They had a table and at the back of the table there was a plank seat where the ministers sat and the deacon occupied that seat. The minister's name was Jacob Kolb and the lay minister or assistant was Trevor Basinger. The deacons were David Weaver and Christian Lehman. The audience seats were made of two by twelve inch planks. They had no backs to them, so it took very much energy to come to church and listen to long sermons. The services of the church were such that they commenced with a song and then one minister would read a chapter of the Bible and then they would go into silent prayer. After silent prayer, the other minister would take a text and deliver quite a lengthy sermon. Before that, however, after the prayer service the preacher began the sermon by reading the text and he would deliver that sermon. Now my memory is a little short and you must excuse me.

As for the appearance of the people, the sisters wore very plain clothes. Their clothes were without any style, you might say, made of very plain clothing, made neatly. They had a cape over their shoulders fastened with hooks and eyes. The men also wore very plain clothing. Their clothing was all made of

very plain cloth—all made alike. They also had hooks and eyes, no buttons on the sisters or the brethren. However, the men were not in style because they wore hats.

The services were something like this. The preacher would preach the sermon. After this sermon, each one of the deacons (there were two of them) would give testimony as to the truth and as they understood the Bible themselves.

The transportation, however, was rather crude. The fathers and mothers would take our families to church in a two horse wagon. Others would come horseback and walking. At that time, however, we had two-toned vehicles, too. We had a white and black horse hitched to the wagon, which would transport the family to church. If, however, Dolly had a colt, a brown or a chestnut, we had a three-toned vehicle.

Now, as I was a boy from seven to nine years old, there was nothing more to interest us boys. Therefore, we came there more for curiosity than for the service. I remember three or four, maybe five black walnut trees growing on the lot. And across the road from the church was a big piece of timberland. In that timberland were a great many squirrels—there were the red squirrels, grey squirrels and fox squirrels. I suppose they came there every day instead of just on church days, but they were there on church days and it was very amusing for us young boys when the squirrels hopped from one limb to another.

Now about that time, Brother Bixler came upon the scene. He put new life into the church. He believed in mission work; he also believed in preaching the English language. Before that everything was German. He believed in preaching in English to English-educated people; he believed in Sunday schools; he believed in young people's singing. Now singing was something that was not very good in the old church. They were singing by memory. They had no music as we call it—staff, or anything to guide them—what we might say, soprano, alto, no bass, no tenor, all what they called plain singing. I well remember when our assistant superintendent's grandfather taught the first singing after this church was built (Isaac Cullar) and he created such a stir among the young people that music was very much

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encouraged. We had very good singing from that time on in our church. I remember when Brother Bixler went about to organize the Sunday school in 1872 or 1873. I remember that I was in the first Sunday school. I remember from that time on how the Sunday school advanced. It was perhaps four or five years that they had Sunday school that Brother Bixler conducted. Then they decided to have a superintendent elected. Abraham Nold of the Leetonia Church was our first superintendent in our Sunday school. At that time this church here was called the Oberholtzer Church. The North Lima Church was called the Metzler Church and the Leetonia Church was called the Nold Church and when these changes were made I cannot tell.

I will leave you for this time. My time is very short. I thank you.

(From a tape recording at a program given at Midway Mennonite Church, Columbiana, Ohio, September 7-8, 1957.)

Samuel D. Culp

Samuel D. Culp, of Columbiana, Ohio, was born October 8, 1860, in Beaver Township, Mahoning County, Ohio. He was the son of Joseph and Mary Bixler Culp. His great grandfather Michael (Kolb) Culp and great grandmother Magdalena Rhodes moved from Rockingham County, Virginia, to near Mason-town, Pennsylvania, later to Beaver County, Pennsylvania, then to Mahoning County in 1812. Samuel's mother was a sister to Bishop Joseph S. Bixler of Mahoning County, Ohio, and a niece of Bishop Joseph Bixler of Mercer County, Pennsylvania, also a niece of Bishop Nicholas Johnson of Masontown, Pennsylvania. Joseph and Mary Bixler Culp had twelve children, eleven sons and one daughter. Two of the children lived to be centenarians. They were Nancy Culp Harrold, born January 30, 1850, and died February 17, 1950, and Samuel D. Culp, born October 8, 1860, and died December 7, 1960. Samuel attended Germantown School, a one room country school in southwestern Beaver Township. The school was formerly known as Mellinger's School. The name Germantown was suggested for the school by Samuel's father. On Christmas 1884 Samuel married Mary Matilda Feicht. There were

four children, one son having died in infancy.

Samuel was engaged in several business endeavors: he ran a saw mill for a while, in addition to farming. He organized the Island Telephone Company at North Lima, Ohio. He was active in Sunday school work, and served as a teacher for forty years, and several times as superintendent. He joined the Mennonite Church in his youth and was a member until his death in December 1960. Because of his foresight land was purchased for a new cemetery at the Midway Church. I remember him as an alert, well informed person who had the welfare of the church at heart. He had a remarkable memory and was the source of many historical facts concerning the Mennonite settlement in Columbiana and Mahoning counties. His talk at the Commemorative Services at the Midway Mennonite Church at the age of 97 was indeed an accomplishment; his address was of a quality which a much younger person could wish to attain. He remembered that during the eighteen seventies a Russian Mennonite family stayed in his parents' home for a year before going on to Kansas.

Wilmer D. Swope

Proceedings of the Cultural Problems Conference

MELVIN GINGERICH

Copies of the *Proceedings of the Sixteenth Conference of Mennonite Educational and Cultural Problems* are available from Professor J. Howard Kauffman, Goshen College, Goshen, Indiana 46526. The conference was held at Hesston College, June 8, 9, 1967, and was the last one in a series, as the Conference has been discontinued because its functions have been assumed by other agencies. This last issue is especially helpful because it contains an index for the entire sixteen volumes. The first of the volumes covers the Conference held at Winona Lake, Indiana, in 1942. During the sixteen sessions of the Conference a surprisingly large variety of topics have been treated by Mennonite scholars. As the earlier reports are now out of print, the entire series will become a collector's item as libraries and scholars attempt to complete their sets.

Although a wide range of topics were treated at the Hesston conference, several of the major papers

dealt with foreign service experience and personnel, as related to service projects of the Mennonite Central Committee, the Mennonite mission boards, and the study abroad programs.

The latest issue was edited by J. Howard Kauffman, the secretary of the organization. It contains 184 pages and sells for \$1.50.

Mennonite Research News and Notes

MELVIN GINGERICH

Mark Caldwell is writing a dissertation under Professor Hinton at Southern Baptist on "Typology of Monasticism Compared with Evangelical Anabaptism."

Esther Rupel is continuing her study of the history of the Church of the Brethren costume. This will be a doctoral dissertation at Purdue.

Freed McIntire, 2480 Azelda Avenue, Columbus, Ohio 43211, is working on the history of the Mennonite minister John Freed and his descendants. He is eager to receive any pertinent information from readers of the *Bulletin*.

Alfred Polzin is writing a master's thesis at Eastern Baptist Seminary in Philadelphia on the history of the Germantown Mennonite Church in Philadelphia.

Arnold Nickel produced a 207 page study in 1969 at the San Francisco Theological Seminary, San Anselmo, California, on "General Conference Mennonite Mission and Service Personnel in Overseas Ministries."

Mervin D. Zook completed an M.A. thesis at Indiana University in 1969 on "Measurement of Attitudes Toward Religious Conscientious Objectors in Selected Magazines of World War II Years by Evaluative Assertion Analysis."

Michiana, the Sunday magazine of the South Bend, Indiana, "Tribune" in its issue of September 28, 1969, had an article on "Preserving Amish History," by Judith Lowery. It explains "Amish Acres," an 80 acre farm on U.S. 6 just outside of Napanee, Indiana, which is being developed as a tourist attraction. A four-page article, it has six large pictures.

The United Air Lines *Mainliner* magazine of September 1969 featured the "Pennsylvania Dutch Country." Pictures of farm scenes as well as the text stressed the Amish culture.

The American Oil Motor Clubs magazine *Adventure Road* in its Fall 1969 issue contained several outstanding color pictures featuring Amish life and culture.

History of Mennonites in Canada

FRANK H. EPP

A Joint Committee of the Mennonite historical societies in Manitoba and Ontario has undertaken to prepare and publish a history of Mennonites in Canada by 1974. The help of various people, including graduate research assistants, is being utilized to complete this project within the time that has been set. A "research awards" budget has also been set up, and it is this matter about which I am writing at this time.

The Joint Committee is prepared to pay from \$25 to \$100 for quality term papers on subjects useful to the writers of the history of Mennonites in Canada. The enclosed copy of a news release giving suggested dissertation topics is some indication of our need. Some of these topics can be broken down and otherwise adapted to term papers.

To further indicate the possibilities, I am attaching a supplemental list, which too can be expanded and adapted to suit a person's particular interest and/or the available resource materials.

Hopefully, this letter will come to the hands of Mennonite professors of various disciplines (theology, history, sociology, ethics, economics, psychology, etc., etc.) so that the widest possible research possibilities may be tapped herewith.

Please address inquiries to the address given below. The author would prefer to have at least the first communications come from the supervising professor. I would be pleased also to be advised of helpful term papers that may already have been completed in the recent past. Frank H. Epp, 1830 Kilborn Avenue, Ottawa 8, Canada.

SUGGESTED AREAS OF RESEARCH AND WRITING QUALIFYING FOR RESEARCH AWARDS

(History of Mennonites in Canada)

1. Mennonite theology/ethics as reflected in the sermons/writings of such men as A. H. Unruh, C. F. Derstine, S. F. Coffman, David Toews, J. G. Rempel, P. J. Schaefer, J. H. Enns, C. C. Peters, F. C. Peters, J. A. Toews, J. B. Martin, etc., etc., etc.
2. Mennonite theology/ethics as reflected in devotional materials, sermons, and other study articles in such papers (for given peri-

ods of time) as: Der Bote, Mennonitische Rundschau, Christian Monitor, Ontario Mennonite Evangel, MB Herald (Mennonite Observer), Konferenz Jugendblatt, YP Messenger, The Canadian Mennonite, Christlicher Familienfreund, The Recorder, The Voice, etc., etc.

3. Trends in Mennonite theology/ethics reflected in the programs of annual conferences.
4. The theology of Canadian Mennonite broadcasters.
5. What did Mennonite papers and/or spokesmen have to say on such subjects as: World War I, World War II, Eschatology and the "prophetic word", the depression of the 1930's, church school education (with reference to particular schools or in general), Jews, interdenominational and interracial marriage, the importance of language, etc., etc.
6. Analysis of standing columns and/or sections in various of our publications, i.e., "Comments on World News" in Christian Monitor, 1930-1954.
7. The stories of Mennonite millionaires (individuals, businesses, or in relation to certain communities).
8. Histories of non-Mennonite congregations in non-Mennonite communities.
9. Histories of Canadian Mennonite church divisions for whatever reason.
10. Histories of English-language congregations.
11. The stories of particularly creative/innovative congregations, individuals, organizations, schools, etc.
12. The rise and/or fall of certain Mennonite schools.
13. Membership of non-Mennonite background in certain selected Mennonite congregations.
14. Membership of Mennonite background in certain non-Mennonite congregations.
15. Marriage patterns in recent decades in selected congregations and/or communities.
16. Social welfare policies in given Mennonite communities.

James Melton, a Ph.D. candidate at Ohio State University, is researching "Mental and Physical Health Conditions Among the Amish."

Another Sleeping Preacher

LEVI D. MILLER

Whatever views some men may have regarding the phenomena of a man preaching in his sleep in an unconscious condition, there certainly is something strange in the fact that now not less than four different persons in so many different localities, have been taken in the same way and acting in a similar manner have made solemn declarations of gospel truths while in this unconscious condition.

A correspondent of Holmes Co., Ohio, sends us an account of one John Opliger, a young man of about 27 years of age, who for the last three or four years has been in the employ of Samuel Mast, of Berlin Township, who about the first of August last was taken with this phenomena, and preached in an unconscious condition every evening for a period of about three months.

In the evening, a short time before beginning to speak, his eyes closed so that he could not open them, but was able to walk about some. On this account he was frequently obliged to do without supper until his eyes again opened, which was a while after his discourse was finished.

After he had been preaching every night for about three months, he made it known that he would now preach once a week, and also that on a certain evening he would open his eyes while in this unconscious condition. This caused a large gathering of people, and his eyes were opened that evening just as he had said.

In giving out the hymn which he desired sung before he spoke, he would always mention in what book the hymn was to be found, as the book that was used in the usual service or the book that was taken to Sunday School.

He preached many nights while lying down. Afterwards he announced that on a certain Sunday evening Jesus would put him on his feet to preach; as Jesus said to Saul, "But rise up and stand on thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Acts 26:16.

On the night indicated he rose to his feet and spoke very rapidly for an hour and a quarter, part of the time in the English, and part of the time in the German language. Near the close of this sermon, as in every sermon after this, he announced two

(Continued on Page 6)

SLEEPING PREACHER

(Continued from Page 5)

hymns, which were to be sung by the audience, and a minister present was requested to pray. In announcing the hymn, he referred to the book in which it was found, and repeated the first verse. It was the hymn "Jesu, Jesu, Brunn des Lebens."

He is an uneducated man, but on this night preached a very excellent sermon. He preached very earnestly and could be heard quite a distance. He took no text, but spoke chiefly on swearing, drunkenness, gambling, quarrelling and fighting, and warned the people, exhorting them to repent and be baptized, and said one baptism was sufficient.

In one of his sermons he remarked that he thought the people were getting better than they were before he commenced to preach; that where swearing used to be heard in the neighborhood, it was not heard now, and it is known that many have made a change for the better. He also said that unless the people would mend their ways he would have to preach a long time, and that he could not warn the whole world; that there was only a small portion that he was to warn.

He warned the people very earnestly of their sins, telling them that before the flood God gave the people 120 years to do better, and as they did not the earth was destroyed by a flood.

Many people came to hear him; especially on the evening on which he had announced that he would rise to his feet to speak, the people could be seen coming from all directions; the whole neighborhood was dotted with lanterns. All were anxious to hear and see. When the time for speaking came, every eye was fastened on him; some were frightened, and some heard what they had not expected. At the close of the sermon he repeated a few lines of poetry, which closed his sermon, and as he said "Amen," he dropped suddenly on the lounge.

He had been preaching some six weeks before it became known to the neighbors. As soon as it was known, large numbers gathered at the house each evening. They came early, even before his eyes closed. As soon as his eyes closed, he would lie down. He could tell who was present without seeing them; could tell how many were outside when they could not all get into the house, and many other singular things manifested themselves, which are not all written. The doctors could not cure him. One who had been treating him was rewarded for his efforts by be-

ing called a "provoking soul" in his patient's sermon. It is understood that this doctor remarked that while he had these attacks one of his limbs could be amputated without disturbing him.

The last evening he spoke he again opened his eyes. Nos. 2, 5, 10 and 15 from Gospel Hymns were to be sung, and while the last was being sung, as he had before announced, his eyes opened and remained open until all the people had passed by him.

Levi D. Miller, of Berlin, Holmes Co., Ohio, says in regard to this circumstance: "In the morning he felt well. About three o'clock in the afternoon he began to have pains and quiver; about six o'clock his eyes would close and he would lie down. In about an hour he would give out a hymn, sometimes from one book and sometimes from one another. After the people had sung, he would rise to his feet and preach as above stated.

"He did not pray himself, but before he closed his remarks he would give out a few more hymns and tell the assembly to pray before they separated; that they should pray for him and for every one. If they did not sing the hymn that he gave out, he would tell them so. I would say, 'Despise not prophesyings: prove all things; hold fast that which is good.'"

Herald of Truth (Elkhart, Ind.)
Jan. 15, 1882, p. 23.

Hans Herr House Given a Special Wyeth Touch

The historic Hans Herr House was painted this week by Andre W. Wyeth, one of America's best known artists, and the work will be used to raise funds for the restoration of the Willow Street landmark.

Wyeth slipped into Lancaster unannounced Wednesday, captured his subject in water color on a 14 by 20 inch sheet of textured paper, and then left the treasure, in a simple cardboard folder, with Mrs. Robert Welk. The latest work of the Chad-dis Ford, Pa., artist, which is valued at \$20,000.00, was turned over to H. Elvin Herr, of Willow Street, who is chairman of the Hans Herr Restoration Committee of the Lancaster Mennonite Conference Historical Society. Herr is a neighbor of Mrs. Welk, and that painting is now in a vault.

Basis for Print

The painting is to be used as the basis for a color print in a mono-

graph on Hans Herr, written by John C. Wenger, a Mennonite historian.

Wyeth is on the advisory committee for the restoration project. He will retain title to the painting but has donated the reproduction rights.

The painting shows the famous house in a stark winter setting. There is fresh snow on the black roof and snow on the ground. Close beside the house is a lone leafless tree. Those familiar with Wyeth's American style work would recognize the artist's painting without seeing his name in the bottom right corner.

Sought Freshness

"I wanted to capture the freshness of the house in a brief sketch right there on the spot," Wyeth said Friday. "I wanted that damp feeling, the way the building soaked up that marvelous rich Pennsylvania earth on a rock formation that came right out of the ground.

"The building is all askew, there's not a straight line in it. It has been molded by the earth and the weather. I wanted to make a fresh statement of it just as it is, not prettify it."

Two other sketches of the Hans Herr House, done years ago by Wyeth, are reproduced in a book of his works. A Wyeth painting of the upstairs fireplace in the home is now in the Corcoran Art Gallery in Washington, D. C.

Wyeth is himself related to the Herts through marriage.

The artist will be honored by President Nixon next Thursday in Washington, D. C., at a dinner opening a show of Wyeth works at the White House.

—From the *Daily Intelligencer Journal*, Lancaster, Pa.,
February 14, 1970

A one-page article on "Antiques, Auctions and Pottage," by Dr. Cornelius Krahn, is available for ten cents from the Historical and Research Committee, 1700 South Main Street, Goshen, Indiana 46526. This article is a significant guide on what to do with old books, antiques, and family letters and records.

Rhoda H. Campbell has written a 52 page booklet on the Byerland community and the Byerland Mennonite Church in Lancaster County, Pennsylvania, which carries the title *Out of the Silent Past*. It contains maps, photographs, and sketches. The booklet may be obtained from Mrs. David S. Wenger, 1926 West Willow Street Pike, Lancaster, Pa. 17602. It was printed in 1950. The account is well documented and concludes with a one page bibliography.

Book Reviews

The Gentle People, A Portrait of the Amish. By James A. Warner and Donald M. Denlinger. New York: Grossman Publishers, Inc. 1969. Pp. 186. \$20.00.

This may well be the most extensive and skillfully executed collection of pictures ever published on the Amish. Many of these are printed with a texture that reminds one of old linen and produced by a screening process. Most of the pictures are in full color and full page. The book is one of handsome proportions (11¼ by 8½ inches).

According to the jacket, photographer Warner entered into his chosen task with great patience and a deep respect for the integrity of *The Gentle People*. He did not trick them into poses or take their pictures without their knowledge or consent. He combined his knowledge of the techniques of the old master artists with the warmth, love and admiration he has for the Amish. The strong cross lighting, deep backgrounds and warm colors remind one of Rembrandt. The pictures reveal an unusual sensitivity so that one has the impression he is looking at a work of art such as an oil painting or an etching. The pictures are not cropped to produce a desired effect but rather are creative compositions in themselves.

On the lower right hand corner opposite the picture in each case is a Scripture verse as a suggestive caption or word-equivalent of the photograph. Usually they are quite appropriate though in a few instances they seem stilted.

There is a brief essay introducing each major section of photographs. These essays are written by Donald M. Denlinger and bear the sub-titles, *The Gentle People*, *Amish Home Foundations*, *Little Red School House*, *Entertainment*, *Courtship and Weddings*, *Ordnung (Rules for Living)*, and *Blessed Earth and Farming*. These essays, unfortunately, are not of a comparable literary quality to the artistic quality of the pictures. The information given is reasonably good but marred by inept expressions, poor transliteration of German words, a few inaccuracies, and some typographical errors (Hi-German for High German, the word *elaborency* is coined, Ashbund for Ausbund, *Lieder Saumlunger* for *Liedersammlung*, Heb. 134 for Heb. 13:4, the reference James 1:27 for what is II Cor. 6:14, and in speaking of horses, Belgium of Clydesdale instead of Belgium or Clydesdale). Several times reference is made to the origination of the

Amish in the late 15th century when it should be 17th century. Hopefully these and other inaccuracies, poor word choices and expressions may be corrected when this first and relatively small (5,000 copies) edition is reprinted.

A few of the pictures are somewhat inconsistent with the claim and intention of the book. This may be accounted for in part by the fact that Lancaster County, Pa. has so many varieties of Amish and Mennonites. Buttons and rick-rack appear on a few garments, one girl is wearing a turtleneck sweater and another a flowered dress, and in several instances the people are undoubtedly Mennonite rather than Amish.

The color reproduction is excellent. The book is a sheer delight to browse in and ponder the photographs and the captions accompanying them. The price is high but not surprisingly in consideration of the color and number of photographs skillfully reproduced. Here is a beautiful gift item and a memento or an introduction to a fascinating religious group showing remarkable strength for its small numbers.

—Gerald C. Studer

Action In Waiting. Karl Barth. Rifton, N. Y.: Plough Publishing House. 1969. Pp. 69. \$2.50.

It is the impassioned conviction of the Society of Brothers that the English-speaking world must know of the labors and message of the Blumhardts, a father-son team whose ministry centered in Mottlingen and Bad Boll, Germany and spanned the nineteenth century. This they hope to achieve by means of a series of publications of which *Action In Waiting* is phase two. This small book was published for release on August 2 in commemoration of the fiftieth anniversary of the death of Christoph Blumhardt, the son of Johann. It consists of an introductory essay by Arthur Wiser, the article by Karl Barth published first in 1916 in the *Free Swiss Worker* newspaper, and a message by C. Blumhardt entitled "Joy in the Lord." (This message had been published earlier by Plough in a 16 page pamphlet.) Phase one of the plan to make known the message articulated by the Blumhardts was the publication of R. Lejeune's *Christoph Blumhardt and His Message* in 1963.

Herman Hausheer said in a half-column article in the *Encyclopedia of Religion* (published by Philosophical Library in 1945) of the Blumhardts: "Since the days of the prophets and apostles few individ-

uals spoke as luminously, freely, and potently out of God's Word." At that time he also said that until twenty years ago only a small circle of men had heard of the two Blumhardts. Prior to that time the information available to the English-speaking world was very little and considerably prejudiced, for instance, the brief article in the *New Schaff-Herzog Encyclopedia of Religious Knowledge*. Perhaps now the most urgent thing to be done is to make available a great deal more of the writings of these men so that we can gain our impressions firsthand and in some depth rather than through excerpts and commentary, helpful as these are.

The prevailing American ignorance of these two men's labors and message is admitted by an editorial that appeared in the July 30, 1969 issue of *The Christian Century*. Here C. Blumhardt is described as "one of those unsystematic middle-range figures with innovative power who fits no conventional slots" though it was also noted that he had "considerable influence on Karl Barth." The editorial is generally cryptic and commendatory but cautious.

Action In Waiting is scarcely more than an appetizer but it is assuredly that! Both the sermon by Blumhardt and the article by Barth suggests many facets that this reader for one would like to pursue a great deal further. For example, the hints of "universalism" that recur; the clear-cut call to Christians to live in community rather than merely in congregations; the dogmatic assertions by Blumhardt that the church and the revivalist fellowships and sects are not God's people because the renewal efforts occurring in them peter out; the proposition (shades of Rauschenbusch!) that perhaps it is those who act to relieve suffering and improve men's earthly lot, even though unbelievers, that will prove to constitute the majority of those who enter the Kingdom of Heaven!

It is noteworthy indeed to learn that it was the Blumhardt's influence that brought Karl Barth to the realization that not man, but God, is the primary reality and first certainty. The implications of this for our shattered world are as startling for us as for Barth if we will weigh them as thoroughly as Barth did. (It should also be pointed out that according to Barth's son, Markus, there is no connection whatever between the Barth that preceded the elder Blumhardt in the Mottlingen pastorate in 1838 and the late Karl Barth who wrote this article.)

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BOOK REVIEWS

(Continued from Page 7)

The descriptions provided by these two Plough Publishing House books of the Kingdom power in evidence at Bad Boll in the healing of the sick and the driving out of demons during the ministries of the Blumhardts and the testimony that similar things were experienced in the Society's Bruderhofs again and again do call us to give attention to these evidences of the Kingdom of God among men.

We American Christians owe it to ourselves and to our faith to hear well and to ponder at length the message emanating from the presses of the Society of Brothers. These are but two of the modest number of books that have appeared in the past twenty years that are of the highest quality both in content and format, substantial in purpose and attractive in appearance. Don't short-change yourself intellectually or spiritually by overlooking them.

—Gerald C. Studer

"My Beloved Brethren . . ." By Ernest John Swalm. Nappanee, Ind.; Evangel Press. 1969. Pp. 156. \$3.00.

This book of personal memoirs and recollections of a Bishop in the Canadian Brethren in Christ Church proves to be a delightful period of fellowship with a man who for me is a beloved brother. After having traveled for nearly two months with "E. J." thru much of Europe and the Holy Land in 1957 in a manner that provided many hours of opportunity almost daily to profit from his broad experience and great heart, the announcement several months ago of his forthcoming book prompted me to place my order immediately.

His unquenchable sense of humor and his inimitable manner of recounting personal experiences are both here in all their richness and warmth. He is as capable and good-natured in telling stories on himself as he is of telling them on his Mennonite brothers with whom he worked for years in the interests of our peace witness or with whom he traveled to and from Mennonite World Conferences. The names of H. S. Bender, Edgar Metzler, J. C. Wenger, J. B. Martin, and S. F. Coffman all appear as part of his story. He understandably does not identify by name the Mennonite bishop who, seeing the large sign saying "Get your francs here" over a booth as they disembarked at La Havre, France in 1952, said to the other Mennonite Bishop traveling with him, "Let's get some," only to re-

ceive the reply: "No, I had such a big dinner on board I can't eat another bite!"

Brother Swalm comments concerning both the Wesleyan Holiness doctrine and that of divine healing that these came into the Brethren in Christ Church from outside sources and were not among their original tenets of faith. The use of "class" in reference to the charter members of a new congregation sounds quite Wesleyan also. And his casual use of "full gospel" in describing the Brethren in Christ message is interesting also in light of its current use in reference to pentacostalism.

Perhaps Bishop Swalm unconsciously uses some words and phrases (such as "the Executive", in reference to a Ministerium and "legality" in reference to a Bishop performing certain congregational duties) in the manner that a certain vocabulary or verbal shorthand often develops within any in-group but again he may have used it consciously since he envisions his primary reading audience as fellow-members of his own denomination. At any rate these are very minor obstacles to the non-Brethren-in-Christ reader. The lion's share of the 19 chapters and 149 pages of text is devoted to brief history/reminiscences of more than 35 churches and mission points—all in Canada. In the process of recounting these various histories many significant lessons are pointed out in passing as having been learned—usually, as we say "the hard way".

The book is illustrated at the end with a cluster of ten photos beside a full page picture of the author in the beginning followed by two appendices of Brethren in Christ mission personnel data plus a list of the various offices which were held by Bro. Swalm.

—Gerald C. Studer

The Voluntary Church. Edited by Milton B. Powell. New York, New York, The Macmillan Company. 1967. Pp. 197. \$5.95.

During the 125-year span from 1740-1865 there were hundreds of travel accounts written by European visitors to America in which the new American church scene received lengthy comment. The emerging phenomenon which is called the voluntary church was an utterly new and radical solution to the problem of religious diversity that had plagued Europe for so long. These visitors looked upon this development based upon religious freedom, voluntary support of religious institutions, separation of church and state and ultimately an affirmation

of religious pluralism with a diversity of judgment and a richness of insight that an American could scarcely hope to have.

Some of these commentators from whose writings the selections for this book were made are well known—such as Trollope, Tocqueville, Crevecoeur, and Harriet Martineau. Others such as Peter Kalm, a Swedish botanist, Andrew Reed, Philip Schaff, and George Combe will probably be unfamiliar to many readers. One will find contradictory views in successive chapters. It will be striking to many readers to notice how differently various visitors writing of the same country, people and time can see such utterly diverse things. What is even more of a surprise is to discover again and again how relevant are the questions raised to the scene today and again how wrong some were in spite of the confidence with which they made their assertions.

The editor, Milton B. Powell, received his Ph.D. from the University of Iowa and is now assistant professor of American Thought and Language at Michigan State University. The premises that underlie the publication of these materials are that we can learn and have learned much that is important about ourselves from studying the reactions of thoughtful Europeans to their experience of American life and that although the organization of religion was one of the most striking features of American society in the period here surveyed, students of religion in America have not by any means fully utilized the wealth of pertinent comment and criticism on this topic that exists in these accounts. Both our reflection upon their errors as well as our discovery of their accuracy of observation should help us understand, if not alter, the course of Christianity in a democracy. This book should receive the careful attention of all students of church history. Harriet Martineau's comments upon the clergyman as a spokesman on social issues is alone worth the price of this book.

—Gerald C. Studer

Gerald Studer is the author of the 40 page booklet *Frederick Goeb, Master Printer*, published in 1963 by the Goeb Bible Sesquicentennial, Somerset, Pa. In 1813 Goeb published the first Bible west of the Alleghenies. The book contains not only the story of the man and his work but also many outstanding photographs and reproductions, such as the title page of the 1813 Bible. Jan Gleysteen did the art work on the cover.

MENNONITE HISTORICAL BULLETIN

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GERMANTOWN MENNONITE MEETING-HOUSE

The Germantown, Pennsylvania, Mennonite church was the first Mennonite congregation to be organized in America. Congregational life began as early as 1690 but its first baptism and communion service was held in 1708. In that year their first meeting-house, a log structure, was erected. It was replaced by a stone structure in 1770, which is the oldest Mennonite meeting-house in America still in use. The picture above was taken about 1870, a century after the structure had been built. Plans are being formulated for a 200th anniversary program in this church on Sunday, October 11, 1970. The above picture is in the John F. Funk Collection, Archives of the Mennonite Church, Goshen, Indiana. M.G.

Three Old Bibles

VIRGIL MILLER

In the last few years three significant family Bibles have been discovered in private possession of descendants of Amish-Mennonite immigrants of the 18th century. Two of them are Froschauer Bibles printed in the 16th century and one is a 1767 Strassburg reprint of a Froschauer Bible. All three tell much about family backgrounds of Amish emigrants of this period. The Johannes Holly Bible is the oldest, with the date Zurich, 1531. It was long thought by the owner to be printed in 1740, as that is the date pressed into the leather cover. It once won a prize for being the oldest Bible in a contest. The judges

awarded it thinking that the Bible was printed in 1740, not knowing that at that date the Bible was already two hundred years old! The book was evidently rebound at that date and this may have been the date that Johannes Holly bought or inherited it. Apparently it was formerly owned by another family by the name of Schultz, who were not Mennonites, since they speak of Michael Schultz being baptized on the day he was born. He lived at a place called Jessheim, which has not as yet been located. In 1732 Görg Heinrich Schösser got the Bible in Jessheim. Johannes Holly is known to have migrated to Ameri-

ca in 1750, which is known from other sources. According to the family record in the Bible, he had at that time seven children, and three more were born after coming to Pennsylvania. Holly's home was in Berks County, Pennsylvania. The Bible was taken by descendants from Berks County to Somerset County, Pennsylvania, and from there to Ohio where it is now owned by Enos W. Yoder of R. D. Sugarcreek, Ohio, after having been in his family's possession for eight generations.

A somewhat similar story can be told of the Hans Christner Bible brought to America in 1770. Hans Christner migrated directly to Somerset County, Pennsylvania in 1773 after a few years in eastern Penn-

(Continued on Next Page)

OLD BIBLES

(Continued from Page 1)

sylvania. He possessed a Bible with the Froschauer imprint of 1548, printed in Zurich. Like the Holly Bible, it belonged first to another family, probably not related to the Christners. Before 1698 it was owned by Martin Zeller. Hans Christner's family came from Switzerland but he was likely working in northern Alsace when he migrated to America. Like the Holly Bible, it was brought to Ohio by Hans Christner's son Christian, who brought it to Holmes County around 1820. In turn members of his family took the Bible with them to Lagrange County, Indiana. It was almost lost to the family until a member of the Amish Church bought it at a public farm sale. Seeing the Christner family record in it, the purchaser showed it to Levi D. Christner, a direct descendant, who saw its value and was able to buy it from his fellow church member. He discovered that the Bible had a four hundred year history and has been in his family for two hundred years. It also gives valuable information about the Christner family, including the birth dates of all of the children of Hans Christner the immigrant. Various marginal comments are included which show evidence of use by the owners of the Bible through the years.

The Troyer Bible is not as old and does not contain an original family record. However, it is also an immigrant Bible, brought to America by Michael Troyer or Treier. The Bible is a reprint of the Froschauer 1536 edition but printed by Simon Kurssneer of Strassburg. Since it comes from Alsace, this may give a clue to the place from which Michael Troyer emigrated. The Bible contains a record, not of Michael Troyer the original immigrant, or of his son David who moved to Holmes County, Ohio and settled near Charm, but of David's son Andrew, who apparently inherited it from his father. The Bible stayed in the Troyer family for nearly a hundred years when it was sold to Peter Oswald, perhaps at public sale, which may have been the date of David Troyer's death. It is odd that the Bible contains a record of Andrew's family, though the Bible passed out of the hands of the Troyers. The dates of birth are all from before 1842, however. The Bible remained in the posses-

sion of others until the 1930's when Daniel D. Troyer, another descendant and owner of a mill in Baltic, Ohio, again recovered it. He kept it in his possession until his death, when his son Ura inherited it. Ura Troyer now has the Bible at his home in North Lima, Ohio.

Thus the three Bibles are still owned by the families who brought them to America over two hundred years ago. Among the historical notes gleaned from the family data:

Johannes Holly was the father-in-law of the heads of at least three very extensive families among Pennsylvania and Ohio Mennonites.

1. Magdalena, b. Jan. 26, 1739, was the wife of Bishop Jacob Mast, the immigrant of 1750, whose descendants are compiled in the Mast Family History by C. Z. Mast of Elverson, Pennsylvania.

2. Barbara (on the record, Bewy), b. Apr. 17, 1741, who married Christian Yoder, an immigrant of 1742 and lived in Somerset County, Pennsylvania. They left a large number of descendants.

3. There were two Frenis, one born in 1742 and one in 1757, indicating that the first died in infancy. The second Freni lived to marry Joseph Schantz or Johns, the Amish-Mennonite who helped to found the city of Johnstown, or at least to lay out lots on his farm which eventually became Johnstown. He was an immigrant of 1769. Their descendants are also rather extensive.

Besides the above daughters, several sons were listed on the family record. There were two children named Hannes (Johannes), b. 1743 and 1745, and it is likely that the first died already in Europe. Nothing more is known about the second. Jacob and Lydia were born in 1746 and 1747, also still in Europe. In 1751 a son was born and died namelessly in infancy, the year after their arrival in America. David Holly was born on Dec. 12, 1754, and owned land at various places in Somerset County (in 1775 and 1784 in Brothers Vally Township, and in 1794 in Conemaugh Township). He was gone for a time and then appeared again in Holmes County, Ohio in 1823. Since some unaccounted for Holly children lived in Canada for a while it is possible that David Holly lived in Ontario between the years 1800 and 1820. David Yoder, whose family is also recorded in the Bible was the son of Christian Yoder and

Barbara Hooley of Somerset County. It was his son Joshua who brought the Bible to Ohio.

The Hans Christner family as recorded in his Bible, is as follows:

He was born in the year 1732. He was married to Freny Schantz, b. 1751, the sister of Joseph Schantz. They emigrated to America in 1770. Their children were:

1. Christian, b. June 21, 1774, married to Barbara . . . They moved to Holmes County about 1820.

2. John Christner, jr., b. June 8, 1776, lived in Ellick Twp., Somerset County, married Mary Mast, daughter of Jacob Mast.

3. Peter Christner, b. Sept. 30, 1779, m. Susanna Burkholder, b. Feb. 10, 1781. Lived in Somerset County, Pennsylvania.

4. David Christner, b. Aug. 30, 1781, lived in Jenner Twp. Somerset Co. (according to the 1860 Census).

5. Joseph Christner, b. Aug. 1783, married Barbara Burkholder, b. 1789 (sister of Susanna ?), Somerset County, Penna.

6. Bentz Christner, b. Sept. 13, 1785.

7. Magdalena Christner, b. Jan. 21, 1790.

8. Barbara Christner (Bäbi), b. Nov. 16, 1791 (single in 1850, Holmes County Census).

9. Jonas Christner, b. Feb. 11, 1794.

The Troyer Bible has no record of the children of the original immigrant. Michael Troyer is listed as a tax payer in Salisbury Twp., Lancaster Co., Penna. in 1770 and as a land holder in Bedford (Somerset County) in 1779, along with John Troyer and Michael Troyer, jr. In 1783 Christian Troyer is also on the tax rolls. John Troyer's name appears as early as 1775. Thus the following can be reconstructed:

Michael Troyer the immigrant, married Magdalena Mast (according to the Mast Family History).

John Troyer, his oldest son, b. 1753.

Michael Troyer, jr., b. 1754.

Christian Troyer, b. 1756.

John and Christian Troyer, like David Holly, left Somerset County after 1790 and became pioneers in Ontario. Michael Troyer, jr., raised a large family and eventually migrated to Holmes County, Ohio. David Troyer, as a younger son of Michael, sr., was married to Bar-

bara Schrock and eventually inherited the Bible. It is probable that David was living with his father at the time of Michael Troyer, sr.'s death around 1808, and thus received the Bible as part of the inheritance. Michael Troyer had a number of other children, but the Bible does not mention them. He is the ancestor of most of the Amish and Mennonite Troyers in the United States.

—Bluffton, Ohio

A Joint Resolution on the Subject of Immigration

Be it resolved by the Legislature of the State of Minnesota

That in view of information received through a special message of his Excellency Horace Austin Governor of the State of Minnesota, to the Senate; and of further information received through the Honorable State Board of Immigration of Minnesota, that a large number of intelligent and wealthy German Mennonites, living in colonies of Russia, intend to emigrate to America; the Legislature hereby instructs the officers of the State Board of Immigration, to invite the Mennonites to settle within the limits of the State of Minnesota, and to assure them that they will receive a hearty welcome by the people of Minnesota, and that the Legislature will endeavor to secure to them the largest religious and political privileges allowed under the Constitution of the United States and the Constitution of the State of Minnesota; and to render them all reasonable aid and protection during their transit from Russia to the State of Minnesota.

The State Board of Immigration is hereby instructed to transmit copies of this resolution to the officers and Agents of the Russian Mennonites.

Approved February 19th 1873
State of Minnesota

Office of the Secretary of State

I hereby certify that the foregoing has been compared with the original on file in this office and is a true copy thereof.

Witness my hand and the Great Seal of the State this 19th day of February A.D. 1873.

S. P. Jennison
Secretary of State

The *Independent Observer*, Scottsdale, Pennsylvania, April 29, 1970, carried an interview with Gerald Studer concerning his Bible collection with particular emphasis on Russian Bibles.

Christian Schantz

(1817-1907)

Christian Schantz was born in Alsace Lorraine, France, near Weisenberg in 1817, and died at his home near Archbold, Fulton Co., O., May 14, 1907, arriving at the uncommonly great age of 90 years, 2 months and 9 days.

He was the second oldest child in a family consisting of 5 boys, John, Peter, Jacob, and Joseph, and 2 girls, Magdalena and Elizabeth. The oldest, John, died when in his boyhood age, in the old country. The parents emigrated to this country in 1833, and located near Smithville, Wayne county, Ohio. When married, the children permanently located in different parts of Ohio, and West. Peter settled in Mt. Pleasant, Lee county, Iowa, Joseph and Elizabeth near Trenton, O., Magdalena in Sedalia, Mo., and Jacob remained in the old homestead.

Only one, Joseph Schantz, the youngest, now nearly 72 years of age is living. It was a healthy family. The father attained an age of over 91 years, mother 75 years, Peter 66, Jacob 73, Magdalena 70, Elizabeth 79.

The deceased married Rebecca Grieser in 1838, and lived in Wayne county till 1842, when he moved to Fulton county, when nearly all this section was an unbroken dense forest region, swampy and unhealthy. He had been a resident here for 65 years and lived to see a great many changes, and endured some trying times, of which he often spoke to his friends. In 1857 his wife died, leaving him in this sparsely settled, timbered and unimproved region with five small children, greatly in need of many necessary things to make life even comfortable. He being an unusually strong and healthy man, seldom in all his long life to have an ache or a pain, industrious, compelled under such circumstances to practice economy, he managed to clear his farm, build it up and make both ends meet; also assisted his children in a way to start them to secure homes of their own, besides providing for his widow sufficient to keep her all her life. His oldest children also shared their father's lot when passing through those periods of hardships. In 1852 he again married. This time to Mary Ginger of Wayne county. This union was blessed with 8 children, 2 sons and 6 daughters, of which 3 are living, Amos, Elizabeth and Samuel.

The children of his first marriage living are Chris C. of Wayland, Iowa, Mrs. C. Gearig and Mrs. J. Frey of Pettisville, O.

He leaves an aged widow of nearly eighty years, 29 grandchildren and 38 great grandchildren living. There are 3 grandchildren and 9 great grandchildren dead.

The funeral services were held Friday at the Amish church, of which he was a member nearly all his life. Rev. Fryenberger preached in German an impressive sermon from Hebrews IV and Rev. Henry Rychener in English from Cor. XV 51-52. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

A large concourse of people assembled to pay their last earthly tribute of respect. The remains were laid to rest in the Eckley cemetery three and a half miles northwest of Pettisville.

Those from abroad were Mr. C. C. Schantz and William Wyse of Wayland, Iowa, Joseph Schantz, Peter Imhoff, Nick Augspurger, Julina Augspurger, Mrs. O. Gingery, Mr. and Mrs. J. G. Augspurger of Trenton, Ohio.

We wish to express our sincere gratitude to the many friends who so faithfully assisted us during the illness and death and burial of our dear husband and father.

—Mrs. Chris Schantz and Family

(This obituary evidently appeared in a Fulton County, Ohio, paper in 1907. The clipping was in the possession of Mrs. Anna Wyse, Wayland, Iowa, and was mimeographed for distribution among the descendants of Christian Schantz by Melvin and Verna Gingerich, February, 1950.)

Elmer F. Suderman published "Fiction and Mennonite Life" in the *Midcontinent American Studies Journal*, Spring 1969. In *The Journal of Church and Society*, Spring, 1969, he published "Mennonites, Poets and the Viet Nam War." This journal is a publication of the Mennonite Brethren colleges and seminary.

The *Schwenckfeldiana*, Norristown, Pennsylvania, September 1947, carried on pages 29 and 30 an account of a gift of \$371 in 1873 for the transportation of the Hutterites to America and in 1930 a gift of \$1,000 towards the transportation of Russian Mennonite refugees to Paraguay.

The Pfastatt Mennonite Church

10 rue de Sausheim
68 Modenheim
France
February 5, 1969

Christian Graber
Goshen, Indiana 46526

Dear Cousin Christian,

Sincere thanks for your kind letter and the historical account. It is really a beautiful picture that I have never seen. The picture is posed in front of the door that leads from the hall into the courtyard. Yes, we had God-fearing grandparents, especially Grandfather was a splendid man. When I glance from the picture and think back, I am keenly aware that our dear father was accompanied by God's blessing from his youth, also when he was ordained as a preacher and then served and led the congregation as elder.

It is not pride or presumption against God if I relate to you how our father with his friend Joseph Schnall of Gebweiler founded the Pfastatt congregation; it was, of course, only grace and God's pleasure that they could do it in obedience. It will surely be of interest to you and will be recorded into history.

In 1900 my grandfather came to Pfastatt with his family. Our father married in 1906 and then took over the leased farm. The nearest congregation was in Pulversheim, where Father [Joseph Widmer] and his friend Jos. Schnall were also called to the ministry (ca. 1911). Because of various difficulties in the congregation at that time they did not have the freedom to assume their ministry in Pulversheim. Therefore they decided to establish a congregation in Mülhausen-Pfastatt where several Mennonite families settled.

When my father took over the Pfastatt farm, my grandparents bought a house with a large orchard, known as the "Schlössli." In this Schlössli, not far from the present chapel (church), adjacent to the Schowalter home, the Pfastatt congregation was born.

In this Schlössli our grandfather offered to tear down a wall to merge two rooms into one. This was about in 1912, when the first meetings were held. Very soon the room became too small, and another room and the entry hall were added. But already by the beginning of the war (1914) the hall was much too small. Building could not be considered because of the war. Throughout the war the congregation was scattered, and so there was plenty of

space. Also because of the war, Preacher Schnall could not for a time come to Pfastatt. So father would have been alone most of the time if Uncle Johannes Nussbaumer, of the court estate of Pfastatt Castle had not stood by him selflessly and loyally.

When conditions again became normal after the war plans were drawn up for a larger chapel. It was high time, for on certain Sundays the young people had to be content with standing room. The Lord was gracious, the chapel could be built and He has blessed the work to the present time. To be sure, the congregation was not spared from trials, and Father as elder needed much grace and wisdom—which the Lord granted him—to keep the church together to protect it from impure spiritual currents. In the Advent season of 1963 our dear father for the last time cried out from the pulpit to the congregation: Be ye reconciled to God.

The Lord Jesus provides for his church. Brethren of the younger generation are caring for and serving the congregation. But I do not think I am boasting when I maintain that our church is still enjoying the blessing that the Lord Jesus granted our dear father and elder, and that the seed will germinate and bear fruit to the honor, praise and glory of our great God.

In 1967 we are again faced with the problem of adding to the chapel; it is too small, especially since Pfastatt has become the meeting place for conferences. In the spring of 1967 the building was begun, and by the end of the year it was completed. Now we have sufficient space, and the Lord's call to us now is this: Go out to the highways and hedges and compel the people. May the Lord grant us grace to be zealous in His service. As the final adornment of our church, we are expecting in the course of the year to install a large organ, which is now being built in Strasbourg. . . .

Martha and Josy Widmer

The most recent edition (1970) of the *Encyclopedia Britannica* contains a new article by Guy F. Herberger on "Conscientious Objector."

Several years ago Kathryn Miller Snyder (Mrs. Paul Snyder), Heston, Kansas, published a 48-page booklet on *A Brief History of the George Swartzendruber Family*. Born in Germany, George Swartzendruber lived there and in Maryland before coming on to Iowa in 1851 where he lived until his death in 1904.

Early Pennsylvania Amish History

Elverson, Pa.
Mar. 16, 1938

Harold S. Bender
Goshen, Ind.

Dear Bro. Bender:

Yours of Mar. 10th, to hand and noted and undoubtedly you realize that you have given me a very hard nut to crack because the Amish historian failed to dip his pen. In the past quarter of a century I have endeavored to glean facts which would have otherwise passed into oblivion.

We certainly owe much to men who wrote on church history and family genealogy as Shem Zook, John and Jonathan Hertzler and David Beiler.

The Amish were only a very small group in America during the Revolutionary War period. In their first organized congregation in America, located in the present vicinity of Hamburg, Pa., we find Burkey, Kurtz, Hochstetler, Fisher, Kauffman, Keonig, Lantz, Mast, Miller, Yoder, Stutzman, Zug, Stoltzfus and Detweiler families. Some of these family names were represented with three to four married couples. You can imagine that there would be no large ministerial list.

Probably you know that the Yoder family was the first [Amish] to come to our shores. In fact we do not know their exact date of arrival but they took out a warrant for land in Oley Valley near Friedensburg in Berks Co., Pa. in 1714 and they were followed by the Fishers, Kauffmans and Beilers into this region. Your president of Goshen College emanated from the Oley Valley stock. The old Yoder homestead has been continuously occupied by Yoder descendants since 1714. The present owner and occupant is David B. Yoder address Maxatawny, Pa. They are very sociable people and are glad to show you old heirlooms which were brought across the ocean from the Netherlands.

The Amish Church in Switzerland had become alarmed about the small flock in America who had lived here without a shepherd. However, Jacob Hertzler was sent at the age of forty as a native from Switzerland, who labored here almost forty years. Having come in 1749 his labors were confined to the Northkill congregation in the vicinity of Hamburg, Pa. The "ten years of bloodshed" entered in 1754 to 1764 when the savages returned into Berks County to reclaim the land. The Northkill church suffered much from Indian depreda-

tions some were mercilessly driven from their homes. Among such we may mention the Lapps, Masts and others. The Hochstetler family also experienced a horrible massacre when the mother, a son and a daughter were killed by the tomahawk. I could take you to the spot where the massacre had occurred on Sept. 19, 1757.

Jacob Hertzler lived in Bern (now Upper Bern twp. Berks Co., Pa.) and his address was Hamburg when he died. I could also take you to his grave and homestead.

Now Bishop Hertzler remained at his post while others fled. He had a daughter that was married to eldest son John P. Hochstetler who lived seven miles from his home at the time of the Hochstetler massacre. John P. had hidden his wife and children under a pile of brush who lived only a few hundred yards across the field from his father Jacob. He finally settled in Somerset County with his family and thus we have the following congregations which were established before 1776 through the Indian depredations from 1754-1764.

Tulpehocken—Womelsdorf vicinity Berks Co.

Maiden Creek—Leesport and Shillington vicinities, Berks Co.

Conestoga—Morgantown vicinity Berks Co.

Goshen—Malvern vicinity Chester Co.

Goshen was the name of the meeting house where they had worshipped and here they had a congregation before 1776. The four congregations aforementioned and the Northkill in Upper Bern Twp. Berks Co. were the only organized congregations prior to 1776.

Several years ago you were in the Malvern vicinity when you had stopped with the folks at the Maritz Zug Homestead and made notes from the fly leaves of the old Bible. My great-great grandfather Christian Zug was the pastor of the Goshen meeting at the time of the Revolutionary War. The Continental Army had removed the rails from his fences on the farm to construct a fort. He was born Apr. 20, 1752, died Oct. 8, 1826, date of ordination unknown. I am certain that Bishop Hertzler ordained him as Bishop Hertzler had oversight of all these five early congregations.

My great-great-great grandfather Bish. Jacob Mast was the resident pastor of the Conestoga Congregation. My grandfather had stated on his manuscripts that he was ordained in 1788 by Bishop Hertzler. But this date does not harmonize with the date of Hertzler's death on the Hertzler monument near Hamburg.

Bish. Mast was born in 1738 in Switzerland, arrived in America in 1750. In 1760 he made his escape from the Indians and settled in that same year in our valley, therefore he was twenty-four years of age when he came into this region and I feel very positive that he performed ministerial duties for quite a number of years before Bishop Hertzler died. His ninth child was born in 1776.

The earliest ministers to the Maiden Creek Congregation whose names are available as also ancestors on my paternal and maternal sides are Christian Stoltzfus born in 1748 and died in 1832. He was my great-great-great grandfather and I certainly believe that he preached during the Revolutionary War. Some of his close neighbors especially Christian Schmucker who is the ancestor of your Smuckers in Indiana were imprisoned in the old Reading jail for refusing military service. You are undoubtedly acquainted with that story and my great-great grandfather Christian Miller was also a pastor in the Maiden Creek congregation. He was born in 1760 and died in 1832. According to his date of birth he was no minister prior to 1776.

I have no knowledge of ministers in the Tulpehocken congregation near Womelsdorf where Conrad Weiser the well known warrior and Indian interpreter had lived. He wrote once about several long whiskered men identified with the non-resistant faith of his locality that to his surprise shouldered the gun to drive the savages away. However in this congregation we find the Lantz, Yoder, Beiler families and many others who moved across the border into Lebanon County and also to the banks of the Cocalico in Lancaster County. I think there were also some Burkis and Stutzmans in this region who had migrated here after being molested by the Indians in the Hamburg vicinity. Some of these families kept on migrating into Mifflin, Somerset and Cambria counties. Among them were also the Keonigs or Kings. I regret that I cannot refer you to any minister's name for this region prior to 1776. Tradition teaches that a John Miller was pastor for many years in Berks County and later in life he settled in Somerset County.

He was known as the blind preacher as he was physically blind.

I have made this letter rather lengthy, owing to the fact of my meagre knowledge of the early Amish pioneers.

Your family with many others were induced to settle in America through the Napoleonic Wars, which was the means of introducing new

blood and thus I am a victim of repeated intermarriages. I always concluded that while I had compiled the most history in my single days at the age of twenty-five years that I would not marry any kin. But somehow my companion who is from Wayne County, O., is my fourth cousin.

Recently I had the pleasure of conveying Bish. Isaac Mast and his wife from Casselton, N. Dak., a distance of 156 miles in ten hours among the ancestral homes and cemeteries of Berks County. May I kindly ask you that after you have made notes from this letter to simply address it to Bro. Mast at Casselton, N. Dak.

With kind regards. I am

Yours in the faith

C. Z. Mast

A John F. Funk Letter

May 17 — 1910

Mr. S. W. Hummel
Red Cloud, Neb.

Dear Friend

... If you are living at Red Cloud, Nebr. I must tell you a little of my experiences at that place in 1873—I think if I remember the year rightly—I was then traveling with a party of Russian Mennonites—of whom there is a settlement now in Jefferson and Seward Counties—in the vicinity of Henderson—also near Fairbury and Beatrice. Came down from Manitoba and Minnesota and spent the night at Kearney Junction. It was Saturday morning and we went by rail (a party of 12 men) to Juniata and breakfasted on Buffalo steak—we then had two wagons and two riding horses and made our way to Red Cloud—My recollection is that the distance is something over 40 miles. Red Cloud was a new place with few inhabitants and only one unfurnished Public house where travellers could get entertainment or a place to stay. We staid over Sunday. We had a Professor of some Wisconsin school—a man of some prominence and a preacher. We all went out of town a little ways to a school where an opportunity had been made for the Prof. to preach. But the Prof. could not be found; our German Russian Mennonites were good singers and the people enjoyed their singing but it was all in German—so after waiting till late and no professor on hand to fill the appointment—and the people not being able to understand German it was finally decided that your humble servant (the writer) should fill

(Continued on Page 6)

A JOHN F. FUNK LETTER

(Continued from Page 5)

the pulpit which he was also glad to do. In the evening the Professor appeared and we found out that he had been out on the prairie some miles from town with the surveyors—looking up the lay of the Land. He kindly consented to preach in the evening. We left the place shortly after midnight and I was told that our party had eaten up the town of Red Cloud—that is, our Hotel, after feeding our party from Saturday night to Sunday night (without any knowledge of our coming), preparing a lunch for us to breakfast on, on our [way we went] from there to Hastings—had nothing more left, even the chickens had been killed and consumed. This is my story about my Sunday at Red Cloud in those pioneer days. I suppose a little party of landseekers now would not make so decided an impression on the town now. Pardon me for imposing my experiences of olden days on a stranger.

Yours, J. F. Funk

(Note: The above letter is in the John F. Funk Collection in the Archives of the Mennonite Church, Goshen, Ind. M.G.)

A Letter Opposing the Herald of Truth

(The following letter indicates some of the concerns and issues which were live in the "Old" Mennonite Church ninety years ago. Funk started his church papers as a private effort to be of help to the Brotherhood, and for many years he enjoyed the esteem and appreciation of a large number of its members and leaders. But a minority, especially those opposed to the Sunday school movement, were critical of Funk, as the letter indicates. Bishop John M. Brenneman of Ohio, the midwest bishop who enjoyed the confidence of the church in a remarkable way, aided and counseled John F. Funk in his publication work, and also, incidentally, ordained him to the ministry. Many of the anti-Sunday school people were sincere and concerned members of the church, but in the perspective of history it appears that the Sunday school played a major role in the spiritual progress of the Brotherhood. This letter deserves publication as a primary source in the study of the struggles of the latter nineteenth century). J. C. Wenger.

(Continued Next Column)

Dale Enterprise, Va.
May 16th 1885

Jacob B. Mensch.

Dear Bro. in the Lord, I take this opportunity to drop you a few lines. We are all about as well as usual and I hope these few lines may find you and yours all well. The Neighbors here are generally well at present. I have Still not forgotten you yet. I still yet gratefully remember you and the kindness and brotherly love you manifested towards me when I was with you in December 1880. Though we may perhaps not see each other again in this world of sorrow and trouble I cherish a living hope that we may see each other agin in the everlasting habitations above prepared for the Blessed of the Father when time on earth shall be no longer to this end all our thoughts and desires should be directed centering in Jesus Christ the Lord, who is the way, the truth, and the light. I was requested by a Brother to write to you concerning the Authority given to John F. Funk to publish the Herald of Truth as an authorized Church paper of the Mennonite Church in 1864. It is claimed here in Virginia by a number of those foremost in introducing new innovations and new practices which would not have been allowed by our forefathers, That no one has a right to publish a religious paper in our (Mennonite) Church unless appointed and authorized by the Church to do so. Our Bishop here in the middle district who as I suppose you know had a son in the Herald office at Elkhart, Indiana, claims this. I was told by two Brethren that the Minister and deacons of the eastern Conference of Pennsylvania or at least some of them know how and upon what Authority the "Herald of Truth" was started. My Brother Peter Blosser told me that you had told him something about this, and that if he had understood you right John F. Funk had put the question to Said Conference as to the right or permission to publish a church paper, but went on and published his paper and issued it, before Said Conference passed any act in reference to it. I had told this to the Brother who has requested me to write to you who is trying to find out what ground these past men have for their claim, and he then requested me to write to you which I promised I would do. And if you know in what way and authority the Herald of Truth was started please write to me again and let us know the Brother referred to would like to have your written Statement for it. I have understood by a brother that John F. Funk went three

years to the High School. If you know about this please let us know. I have talked with many Brethren and Sisters in Pennsylvania and other States who claimed that it would have been best if no church paper had even been started. After hearing several of them explain this point I had to admit that they were right. Bro. Funk is inclined to follow the fast element favoring Sunday schools and other things inclined to bring our Church in to a closer friendship with the high and most popular and war like Christian denominations of the present time. In places where our membership was small no other than mixed Sunday schools or union Sunday schools could be had and I think there is no quicker way under heaven to exterminate a Non-resistant church than by its going into a union Sunday school with the high dressy fashionable warlike denominations of the present day by making them our equals in the eyes of our children. I think the Herald has been a cause to great degeneration and demoralization in this direction, to say nothing of its favoring other innovations which serve to pave the way to equality with a christianity more highly esteemed by the worldly minded. The principal reason why the "Watchful Pilgrim" was published was to keep the church more closely upon the old track and prevent as much as possible the degeneration from the nonresistant doctrine. Bro. Funk sees that it is a Stumbling block in his way, and occasionally intimates that one church paper is enough. By the aid of the Brotherhood I have now published it nearly four years it was for more than three years a great deal more cost than income literally, and I got considerably in debt by it. It is now barely self paying. If there had been no other religious papers there would have probably been no necessity for it. If it is for the better in the eyes of the Lord, I hope he will help me through with it. So no more for the present.

To Jacob B. Mensch.
Please write soon.

I remain your well wishing
Brother in the faith,

Abraham Blosser

The Mission and Service Office of the Conservative Mennonite Board of Missions and Charities, Irvin, Ohio 43029, in July 1969 published *Nonresistance Under Test*, by Nevin Bender and Emanuel Swartzendruber. It is the story of their experiences at Camp Meade and at Fort Leavenworth during World War I.

Mennonite Research News and Notes

MELVIN GINGERICH

The *American Artist*, 2160 Paterson Street, Cincinnati, Ohio 45214, April 1970, has a two-page article on "Florian K. Lawton Portrays the Amish in Watercolor." His "Auction Day," a watercolor print, is reproduced in color.

The *National Geographic*, April 1970, in its article by Mike W. Edwards on "Shenandoah, I Long to Hear You" devotes several pages to Mennonite groups in the Valley.

Marlin LeRoy Heckman recently completed his Ph.D. dissertation at the Graduate Library School, University of Chicago, on "Abraham Harley Cassel: Nineteenth Century American Book Collector." The dissertation is 212 pages in length. Dr. Heckman is now in the office of librarian, Bethany Theological Seminary, Oak Brook, Illinois 60521.

At the World Conference on Records and Genealogical Seminar, held in Salt Lake City, Utah, August 5-8, 1969, Dr. Delbert Gratz of Bluffton College, Bluffton, Ohio, read a paper on "Records Relating the Mennonite Story." This 40-page printed document can be obtained from the author for \$1.00.

Dr. James Landing published the article "Personal Decision Expressed in Agriculture" in the *Bulletin* of the Illinois Geographical Society. It covers pages 69-77 in the December 1969 issue. It has to do with agriculture decisions of Amish and a Mennonite farmer near Nappanee, Indiana.

LEONARD GROSS NEW EXECUTIVE SECRETARY

On July 1, Leonard Gross assumed the office of executive secretary of the Mennonite Historical and Research Committee, replacing Melvin Gingerich, who has retired from the office. Dr. Gingerich will continue giving part time services to the Archives of the Mennonite Church. Dr. Gross was born at Doylestown, Pa. In 1953 he was graduated from Goshen College and in 1959 received the BD degree from the Goshen Seminary. His Ph.D. dissertation, completed at the University of Basel was on the Hutterite Anabaptist Peter Walpot. He is married to Irene Geiser, the daughter of a Swiss Mennonite minister. They have two daughters. He has had two years of Mennonite Central Committee service in Europe and has taught several years first on the high school level and then later on the university level.

Book Reviews

Conrad Grebel's Programmatic Letters, 1524. By J. C. Wenger. Scottsdale, Pa.: Herald Press 1970, Pp. 71. \$5.00.

This publication is a new departure in Mennonite historiography and is decidedly a bibliophile's edition. The shape and binding are different (paperbacked and bound on the shorter of the 6½ by 10½ inch sides) and the format is such as to provide ample space for the jottings of the scholarly reader. The brief biographical introduction by J. C. Wenger, Professor of Historical Theology at Goshen Biblical Seminary, Elkhart, Indiana, is followed by the original German text and English translation on facing pages. This in turn is followed by a beautiful reproduction of the original hand-written letters. The German and English lines of text are numbered to facilitate location of the corresponding words and phrases in either language. The book was designed by Joe Alderfer with a cover drawing of the Great Minster by the gifted Mennonite history artist, Jan Gleysteen. The choice of jacket cover, paper color and weight, and the ink makes this a beautiful collector's item.

The book is significantly, if not somewhat ironically, dedicated to Dean Hans Rudolph von Grebel, Pastor of the Great Minster today and a lineal descendant of Conrad Grebel.

The letters are remarkably revealing—so much so in fact that Dr. Wenger's judgment is surely warranted when he says that these letters are "easily the most significant of the extant products of Grebel's pen." There are sixty-eight more of Grebel's letters extant, most of them stemming from his humanist years. These letters reflect a brash and dogmatic tone, which characterize both Grebel's youthfulness and the spirit of the 16th century reformers generally. Grebel has a "hang-up" on singing but the more I read and re-read these letters the more I was convinced he was speaking particularly of liturgical singing, albeit too strongly.

Grebel's concern for the Word and rites of God and the rule of Christ, his keen sense of forthcoming persecution, his anxiety for Muntzer's continued soundness of faith and practice, his inclination toward a primitive and literal restorationism, and his rather full discussions of the Lord's Supper and the salvation of children and baptism, are especially noteworthy. The vigor of his repudiation of both the papists and the evangelical

preachers gives some solid support for the view that the Anabaptists in the beginning were neither Protestant nor Catholic in spirit.

The price of this book may seem high but the need for its contribution to Christian renewal today is much higher!

—Gerald C. Studer

Fields of Peace. Text by Millen Brand. Photographs by George A. Tice. Garden City, N. Y.; Doubleday & Company. 1970. 160 pp. \$8.95.

Fields of Peace is just what the subtitle claims it to be: A Pennsylvania German Album. George A. Tice's artistry with a camera is coupled with Millen Brand's poetic and impressionistic text. The text is at times a relaxed conversation such as might be heard among those intently examining an album of intriguing photographs of a kind of "other world" right in the midst of America. The text is rambling and nostalgic with no intention to be scientific or chronological.

Millen Brand is a novelist and poet, currently a senior editor at Crown Publishers. There is somewhat inevitably a concentration upon the Amish and the Mennonites but without confusing the two as most "outsiders" tend to do. But the book focuses upon the entire range of "the Pennsylvania Germans" and includes the Schwenckfelders, Moravians and Lutherans.

The book played delightfully on this reader's childhood memories of growing up in a Mennonite family on the farm: going to a little one-room school with a small student body consisting of Amish, Mennonite and "English" children; keeping milk and butter cool by standing the containers on rocks in the watering trough in the milkhouse; the windmill pumping water; and playfully and furtively directing a stream of milk into a cat's mouth while helping with the milking!

There are a few slight errors scarcely worth mentioning. I am not sure that "the church in the heart" or "noninfant baptism" are apt phrases to use in reference to Mennonitism. At one point the impression is left that Mennonitism is a later development than that represented by the Amish which is not the case. Taking alternate service is qualitatively different from refusing the draft such as is found today among draft-resisters. There is no Christian high school in the Bluffton area such as there is in the Goshen and Harrisonburg communities. The "requirement" at Goshen College is a trimester abroad, not an entire year.

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BOOK REVIEWS

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The author testifies for himself of what has become for many Mennonites also a conviction: that it is indeed an incongruity to see "radiant-faced religious men spitting" tobacco juice.

Fields of Peace is a sensitive and sympathetic interpretation of one of the cultural and religious contributions of an European migration that has enriched America's life for over two hundred years.

—Gerald C. Studer

The Secret Archives of the Vatican.

By Luisa Ambrosini with Mary Willis. Boston, Mass.: Little, Brown and Company. 1969. Pp. 366. \$10.00.

This book is a fascinating foray into the past which literally bristles with implications for the present. It attempts to chronicle the formation and the subsequent good and bad times of the Secret Archives of the Vatican down to the present day. This narrative is generously laced with choice anecdotes and wry humor.

Far more than most Protestants realize, the Vatican Archives constitute a treasury which belongs not only to the Church but all mankind. One might say this book tells the story of how the letters of Saint Peter and Paul grew into twenty-five miles of shelved documents.

Mrs. Ambrosini, the author, records that "no information was refused me when I had technical difficulties to overcome and no question was ever put to me, after the initial interview, as to the purpose of my study." She dispassionately dissects many of the popular ideas concerning the Secret Archives and finds them largely mythological. It is her opinion that nothing is kept in the closed section because of its subject matter. She further testifies: "Nor did I, in the two years that I worked in the Secret Archives, see any attempt to censor material." The prevailing spirit is that of Pope Leo XIII who said in 1881, "The Church needs nothing but the truth."

The Archives and the Vatican Library (another treasure-trove of all mankind!) are separate institutions. It is the author's opinion that when the two institutions were separated, the Library got more than its share of the community property. The Library's intellectual opulence is incredible and she reports how she came to realize this better when she asked to see Michelangelo's original letters and was told apologetically that she would have to wait because the

Pope had them out at the time and they couldn't press him to return them! It is unbelievable that so huge and prestigious an institution as the Archives has a staff of only seven persons. The Archives are the papal Curia's working files, but, as the man in charge says: "Little by little, as the documents of an archive age, they leave the realm of administration for the realm of history."

The difficulties of research in so ancient and huge a depository are so great that sometimes a student having enthusiastically gone through the complicated procedure of getting permission to work in the Archives, disappears after a few days' work and never shows up again. But the author says she found work there pleasant since in dealing with ancient papers of men dead for centuries but still alive in their words and thoughts, history seems no longer history but rather, humanity.

Mennonites are sometimes prone to refer disparagingly to their meetinghouses as "barns" and you can imagine my surprise when the author said of the old St. Peter's of Rome that it was "literally a barn of a place—one can still see barns built on similar lines here in the . . . Roman field."

The author herself reminds one frequently of her description of Jerome as "prickly as a desert plant" when she comments wryly on the inadequacies of Carbon 14 dating by saying, "it can tell when the sheep lived but not when the parchment was written on!"

The great liberation resulting from Vatican II concerning the use of the vernaculars in worship instead of the universal use of the Latin seems a bit anticlimactic when it is pointed out that already in the mid-800's Pope John VIII declared to a missionary among the Slavs that not only preaching and certain prayers but all the offices, hours, lessons, and the mass could be in Slavic. Except for the evidence of this surviving register, we would not know that a pope had decided to allow the use of a vernacular liturgy long before Vatican II. We learn, furthermore, that the hippies and the communes of today constitute just such a situation as that to which Saint Francis gave direction and comradeship in the early 1200's. There is a most unusual historical note on the attitude and actions of the Church regarding slavery in the days of Christopher Columbus.

Who would ever imagine that the Archives would also speak to the problems of pollution? Author Ambrosini reports that a sign carved in stone near her house in Rome warns that "by order of the very

illustrious Monsignor who is president of the street, it is prohibited to throw garbage in this alley, or to create a dump here, on pain of ten scudi and corporal punishment as judged." The plaque was dated 1763, and she adds, "there was a large pile of garbage under it when I came past this morning."

There are included a collection of 32 pages of superb photographs grouped together about midway in the book. And there is furthermore the sad closing as she questions whether the present Secret Archives will survive into that future of extra-terrestrial space travel and settlement. Protection against bombing in any of the world great capitals is really impossible—only world opinion can insure the preservation of the Vatican Archives and Library. She observes that "from the American civilization, three bodies of documents have a chance to reach the post-atomic future—the financial records of the east coast, the genealogical records of the Latter-Day Saints and the military manuals from the NORAD Command's hollow mountain in Colorado. And I doubt if the first two will survive." She recommends that "if the Du Pont Corporation wanted to make a contribution to peace that would equal its contribution to war, it might try to develop a nonorganic, nonflammable, chemically inert writing material—something that could not possibly be used for fuel or for toilet paper."

Following a plea for the preservation of mankind's records, there is what is so far as I know a unique handling of the matter of footnotes as well as a good bibliography and index. I wondered as I finished this book, "Why does anyone read fiction when there are books like this?"

—Gerald C. Studer

The Budget, Sugar Creek, Ohio, March 26, 1970, carried an article by Wilmer D. Swope on the early contacts of the Hutterites in America with the Harmony Society, a well-known communal society.

Nelle L. Schnitzler completed her master's thesis at the University of Chicago in 1969 on "The Mennonite Historical Society and the Reconstruction of Mennonite History Library and Publishing Program at Goshen, Indiana."

A mimeographed booklet "Descendants of John M. Weber" was recently compiled by Irene S. Weber. It is concerned with the Weber family who came to Berks County, Pennsylvania, in 1717 and then moved to Lancaster County, Pennsylvania, in 1718. One branch of the family is traced down to 1967.

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IOWA STUDENTS AT GOSHEN COLLEGE, 1907

The Goshen College catalogue for 1906-07 indicates that there were thirteen students from Iowa at Goshen College that year. The two extra persons on the picture are Professor Solomon Gingerich, Kalona, and Katie Heatwole, daughter of L. J. Heatwole, Dale Enterprise, Virginia. Miss Heatwole had been living at South English, Iowa, for a short period of time preceding her enrollment at Goshen. Front row, left to right: Clark Wenger, South English; Emma Gerig, Wayland; Edith Wenger, South English; Professor Solomon Gingerich, Kalona; Katie Heatwole, South English; Mary Fisher, Kalona; Abner Miller, Kalona. Back row, left to right: Alvin Shetler, Kalona; Uriah Miller, Kalona; Anton Noyd, Lockridge; Urie Miller, Kalona; William H. Miller, Wellman; David Yoder, Parnell; Norman Kauffman, Parnell; John J. Fisher, Kalona. Picture courtesy Clark Wenger.

Two Old Letters from Iowa

MELVIN GINGERICH

In 1854 Amish settlers from Lee County, Iowa, and other places began settling in Davis County, Iowa. During the first decade of the settlement no congregation had been organized but the outbreak of the Civil War in 1861 hastened action for an organization to be formed. Elder Jacob Swartzendruber of Johnson County, Iowa, was called to the community and visited them in 1861. The letter below describes what transpired. Later, in 1861, Amish ministers Smucker and

Troyer from Indiana came and organized a congregation of at least thirty-two members.

Stiles, Ia. April 4, '92
S. D. Guengerich
Amish, Ia.

Dear Bro.: Yours of March 3rd is at hand. Did not reach me at once as I do not get my mail at Pulaski. In reply to your letter hardly know what to say. A long time before I came to Ia brethren from a number

of eastern states came to build homes. Many of them came from Amish churches where they had become weary with outward ceremonies such as certain forms of dress, etc., while the Savior's great injunction Matth. 28—19 & 20 was almost entirely lost sight of. In their new homes the great desire of their hearts was to build a church upon the plain teachings of the Holy Scriptures. After consultation these people sent for Father Swartzendruber of your place; he came & the people were well pleased with his teaching & desired he should organize a church for

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IOWA

(Continued from Page 1)

them. This he utterly refused to do unless they would put aside the clothes they then had and shave smoothly a part of the beard which God in his wisdom gave them as a protection. Also the hair must be cut to a certain fashion with many other similar rules. The people felt that this indeed would be a return of that Spoken of in Matth. 15-9 and the work stopped, the people feeling this was not building on the everlasting rock & such man made rules was only hay & stubble.

Some time after the church was organized & many have since been brought to the Savior. But certain forms of dress are unknown here. Believing that it is the Christian's calling to walk humbly & upright before God & man, holding fast to Christ & his word, we believe it to be becoming Christians to dress so as not to attract the attention of the world but prayerfully observe Matth. 5-16. We are here known as Mennonites & I did not know that the dear brethren of Johnson Co ever acknowledged us as Brothers, have been told that our Pastor would not even be welcome in your Pulpit. I have made a report similar to the one you asked last year for the Mennonite church & so do not know whether it would be proper to make one under the name Amish as I understand the Amish are distinguished from other Mennonites by their peculiar form of dress. I feel it is to be greatly lamented that our people are so divided, as in unity & only in unity there is strength. Had the first settlers of our faith in the United States possessed a missionary Spirit instead of Self I believe it would today be far in advance of any other church both in numbers & usefulness in the U. States; have often thought what a pity that the different Mennonites do not try to look over the wall & see brethren on the other side traveling in the same direction. Now my dear Bro I may not be clear as to the report you speak of & should like to hear from you again. I feel that we shall know each other better as the mist clears away. Am personally acquainted with a few of your people, all of whom I esteem very highly.

This was written in great haste as I have a chance to send to P. O.

With kind feelings to all I remain
Yours.

C. B. Swartzendraver

Stiles, Iowa
April 25, 72

S. D. Guengerich
Amish, Iowa

Dear Bro., your letter of 11th inst is at hand. Am sorry I did not state that the Census report of this County must be wrong as there are only two churches here, our church & the church known as new Amish. You perhaps know what they are. They call themselves Believers in Christ. Their membership is perhaps from 40 to 50 but they hold all other churches as unbelievers. Your first letter was all plainly stated and I understood it perfectly but I was not clear whether you would deem it proper to include us in your report. For that reason I made the Statement as it was told me by those who formed the first organization. I am very glad you are engaged in the good work you are. I believe it will have the tendency to strengthen & unite all the people of our & like faith. May God bless you in your work. The church here was organized in the fall of 1861 with C. Sharp & C. Crupp as preachers, with a membership of 32, among others C. Breneman, Jacob Schlatter, C. Gingerich, P. Mourer, J. Naffsizer & these people came mostly from Canada, Ohio & Ind. The present membership is 157 with Ph. Roulet as Bishop. We have church services every Sunday & also Sabbath School. Our Sabbath School numbers 197, one Supt, Chorister, Sec & Tr, 12 Teachers. The school is evergreen. Please excuse this pencil (or rather the writer) as I am here at the Office & it just occurred to me that your letter was not answered. I am very thankful to see that our people are being more & more united, filled with the Spirit: "Thy people Shall be my people & your God Shall be my God." A brotherly greeting to all especialy to Bro J. C. Gingerich, Bro J. Miller, Bro Breneman, & will write you again.

C. B. Swartzendraver

A significant letter written to Josiah Clemmer by John F. Funk on March 12, 1878, is to be published in the *Bulletin* in 1971. It concerns the Wisler schism in Elkhart County, Indiana, 1871-74.

A Letter from John S. Good

MELVIN GINGERICH

On September 15, 1864, three Mennonite families left Allen County, Ohio, to settle in Page County, Iowa. They were the families of John S. Good, Jacob Horning, and Henry Hoffman. Before they left Ohio, Bishop John M. Breneman ordained John S. Good to be the minister of the new settlement. Other families joined the Page County settlement in southwestern Iowa up to at least 1881 but by the end of December 1890 when their minister moved away the congregation disintegrated rapidly. When this writer visited the community in 1938 a few Good, Horning, and Eberly descendants were still living in Page County.

The letter below, recently discovered in an old Bible, was written from Page County on Sunday evening, March 25, perhaps in 1866, by John S. Good. The letter was perhaps written to his friend Bishop John M. Breneman. It has been slightly edited. The original is in the Archives of the Mennonite Church.

Dear Brother,

By these lines I will give you a way bill. The best route is to come from Ft. Wayne, Ind., to Quincy, Ill. There you will cross the great River then come on to St. Joseph, Mo., then to Savannah then on Monday Wednesday or Friday you can come on the Stage to Marysville. Then on Tuesday Thursday or Saturday you can take the hack for Clarinda but then you must bear in mind the driver can tell you when you cross the East Notaway River Bridge. Then go on to the first school house called Davis school house then get off and go in a lane right west. Then the first house is Brother Aarons. Then you begin to feel at home.

Another route is to go to Chicago then to Burlington then to Eddyville. Then take the Stage for Clarinda but that route you have to travel 170 miles on the Stage and the other way only 60 miles. I think through Mo. is the cheapest route.

Brother I further request of you to inform me whether there was any strict rule set forth at any conference about what rate percent interest is allowed to be taken be-

tween us brethren whether any more than 6 percent should be taken or not. I want you to let me know as soon as you well can. Here is Brother Horning. He wants ten percent. I think it should positively not be allowed to take more than 6 percent. Therefore I would like to know what to do about the matter. I wish you would give us pretty strict orders about it to avoid it if possible. The world has a rule here to pay 10 percent and he wants to go by the same rule but I think that rule is not for Christian Brethren to take from each other.

We have pretty cold weather for the time in the year. It snowed enough today to cover the ground. The coldest weather we had this winter as far as I can ascertain was 23 degrees below zero.

J. S. Good

Old Order Amish Population

DR. JAMES E. LANDING

Population figures relative to the Old Order Amish are not easily obtained. Although some figures are available through the Amish almanac,¹ these are only infrequently revised, seldom complete, and reflect only baptized membership. The Mennonite directory has discontinued listing Amish membership figures,² and no other sources are known.

There have been at least three attempts to arrive at statistical methodologies to ascertain Amish population figures. Maurice Mook concluded that the membership should be multiplied by a factor of 3.³ John Hostetler concluded that the membership should be multiplied by a factor of 2.13.⁴ Elmer Smith concluded that Amish membership could be multiplied by a factor of 2.1.⁵ All are correct and all are incorrect since their figures were based on counts in different Amish communities and there is considerable difference between Amish settlements in birth rate and child attrition rates.

By a judicious blending of all of the above computations, through intuitive knowledge of Amish settlements, and by interpolation and "shrewd" guesswork, a calculation of Old Order Amish population has been made by this writer and is presented below. These calculations are offered for two basic reasons: to present a reasonably accurate picture of contemporary Old Order Amish population; and, to challenge some demographer to do an intensive study to ascertain the degree of accuracy or inaccuracy

of the figures here presented. The population (including unbaptized children) figures are as follows.

Ohio	21,000
Pennsylvania	16,000
Indiana	13,000
Iowa	2,300
Illinois	2,200
Missouri	1,500
Ontario	1,300
Michigan	900
Delaware	800
Maryland	800
New York	800
Kansas	700
Wisconsin	700
Virginia	400
Oklahoma	300
Tennessee	250
Florida	160
Arkansas	100
Kentucky	79
Paraguay	60
British Honduras	50
Total in United States . .	62,100
Total in Canada	1,300
Total in Latin America . .	110
Total Old Order Amish . .	63,510

Based on an analysis of Amish membership figures and what information could be found regarding Amish birth rates since 1947, two additional generalizations can be made.

1). Approximately 33 percent of children born in Old Order Amish families either do not join the church or, at some time, sever their relationship with the Amish community.

2). Amish membership (not population) is growing at a rate slightly in excess of 2 percent per year, which is considerably higher than the population increase in the United States, thus making the Old Order Amish one of the fastest growing Protestant groups in the nation.

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¹B. J. Raber (ed.), *Der Neue Amerikanische Calender*, Baltic, Ohio, published annually.

²E. D. Zook (ed.), *Mennonite Yearbook and Directory*, Mennonite Publishing House, Scottdale, Pennsylvania, published annually.

³M. A. Mook, "The Number of Amish in Pennsylvania," *Mennonite Historical Bulletin*, vol. 16, no. 1, January, 1955, pp. 32-33.

⁴J. A. Hostetler, *Amish Society*, Johns Hopkins Press, Baltimore, 1963, p. 80.

⁵E. L. Smith, *Studies in Amish Demography*, Research Council, Eastern Mennonite College, Harrisonburg, Virginia, 1960, p. 45.

University of Illinois at Chicago Circle

The Buggy Cultures

JAMES E. LANDING

With over sixty of their settlements scattered throughout the United States and Ontario, Canada, and more recently in several locations in Latin America, the Old Order Amish have captured much of the research attention of those social scientists interested in studying the adherence to buggy transportation and the avoidance of automobile ownership among the baptized congregational members. Such research attention is indeed desirable, but it has resulted in a lack of attention to two other German background groups which still maintain the avoidance of the automobile as a membership requirement: the Old Order Wisler Mennonites and the several groups descending from the original German Baptist Brethren.

The Old Order Wisler Mennonites, with fellowship congregations in Indiana, Virginia, and Ontario, represent the extension of much of nineteenth century Mennonitism into the present era. Although limited in number, they are still a most viable group and readily accessible for study and comparison. Although the Wisler Mennonites, like the Amish, have both automobile owning and non-owning congregations, the Old Order still resists the automobile and this single cultural difference separates them from mutual fellowship.

It has not been generally recognized that the buggy tradition still exists among the German Baptist Brethren. Following the 1881 split in the German Baptist group into the Old German Baptists and the Conservative German Baptists (now the Church of the Brethren, Elgin, Illinois), both groups continued to split and become increasingly fragmented. No less than four additional groups have emerged through schism from the Old German Baptist historical line: the Old Brethren German Baptists (1913), the Old Order German Baptists (1921), the Old Brethren (1929), and the Solomon Lavy Brethren (1953). Of these groups three have maintained the buggy tradition: the Old Brethren German Baptists, the Old Order German Baptists, and the Solomon Lavy Baptists.

Unlike the Old Order Amish and the Old Order Wisler Mennonites, the buggy driving German Baptist groups are not very viable entities. They are not gaining adherents either through maintenance of the children or conversion; they are becoming increasingly aged, and will soon disappear from the landscape

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BUGGY CULTURE

(Continued from Page 3)

of North America. The Solomon Lavy group, which originated in Carroll County, Indiana, once had followers in that area as well as in Elkhart County, Indiana, and Darke County, Ohio. There are only several surviving members, all well advanced in age, and no longer any form of congregational identity. The Old Brethren German Baptists, numbering about 35 members, still survive in Elkhart and Carroll counties in Indiana and Darke County, Ohio. The Old Order German Baptists survive only in Carroll and Miami counties, Indiana, but the identity is maintained strongly only in Carroll County. The latter two groups still hold their own respective annual conferences but have no publications other than those distributed within the congregations.

Although the German Baptists still have buggy adhering groups, it would be inaccurate to conclude that the automobile has been the sole factor in schism causation. There were additional problems involving congregational autonomy, rite forms, and not a little of personality difficulties. If social scientists are to make some evaluation of the buggy driving German Baptist groups they will have to scurry soon to the scene since they certainly can not exist another generation.

It is interesting that, although Amish, Mennonite, and German Baptist groups reside in North America in proximity to each other in a number of areas, in only a single geographical location is the buggy tradition still maintained by all three groups: western Elkhart County, Indiana, in the vicinity just east and south of the city of Wakarusa. Here the residences of the Old Order Amish, the Old Order Wisler Mennonites, and the Old Brethren German Baptists overlap and only here can the three buggy cultures be studied in terms of their common ecological interaction. And this will probably be true for only a few more years, since the Old Brethren German Baptists, by choice, have doomed themselves to extinction.

—Department of Geography
University of Illinois at
Chicago Circle
Chicago, Illinois

A second "sleeping preacher" among the Amish Mennonites was John D. Kauffman (1847-1913). He died at Shelbyville, Illinois, where lived Pius Hostetler, who in 1916 published the *Life, Preaching and Labors of John D. Kauffman*.

Amish Population
Changes: 1947 - 1964

DR. JAMES E. LANDING

A comprehensive analysis of Amish membership and population changes for the period 1947-1964 was undertaken by the writer and several of the results are presented in this brief overview.¹

1). During the study period new Amish settlements were founded in five states (New York, Arkansas, Kentucky, Tennessee, and Florida) which had no Amish settlements in 1946.

2). During the study period Amish settlements became extinct in three states (Mississippi, Oregon, and North Dakota), either through migration or loss of Amish identity.

3). During the study period Amish population declined in three states. The decline was 35 percent in Kansas, 24 percent in Oklahoma, and 20 percent in Michigan. There was also a 13 percent decline in Ontario, Canada.

4). During the study period Amish population increased in the three states that include between 80 and 85 percent of the total Amish population, Ohio, Pennsylvania, and Indiana. The increase in Pennsylvania was nearly 60 percent, over 40 percent in Ohio, and just under 30 percent in Indiana.

5). Other states in which Amish population increased were: Iowa, Illinois, Missouri, Delaware, Maryland, Wisconsin, and Virginia.

6). Old Order Amish membership is increasing almost twice as rapidly as membership in either the Beachy Amish churches or the Conservative Mennonite churches.

7). Amish membership seems to be growing annually at the rate of about two percent.

8). Although migration, loss of potential members due to a lack of holding power over the unbaptized children, and the loss of baptized members who leave the church continue to be important mechanisms accounting for the differential rates of growth in the various states, equally important are the continuing associations with the Beachy Amish churches, the Conservative Mennonite churches, and the establishment of unaffiliated congregations. These latter mechanisms generally involve clusters of Amish families disassociating themselves from the Old Order in a short period of time.

University of Illinois at
Chicago Circle

¹ Further information is available from the writer upon request.

An Old Church Letter
from Germany(Issued in behalf of Christian
Schwartzentruber)

First of all a friendly greeting to all those who love Truth, especially to the ministers of the Mennonite Church in America.

At the time Christian Schwartzentruber resolved to migrate to America, he requested from us, the undersigned ministers, a written attestation; which is herewith presented to the same, in conformity to his wishes, and out of true love: that the above-mentioned Christian Schwartzentruber at all times conducted himself diligently and faithfully in obedience to his Lord in a fitting and proper manner; that consequently he may be taken in and accepted as a brother in the Lord and in the church.

Furthermore we trust that this man and all of his fellow-travelers may arrive happily, and that they may align their remaining years with the Word of God up to a blessed close so that we may see one another in eternity.

Furthermore we commend ourselves and you to the protection of God, the Most High. May he preserve us and you from every attack of sin up to a blessed end.

On the 18th of March 1819

Your affectionate

Samuel Brenneman
Elder Minister of the Church
of God in Hesse
Jacob Brenneman

INDEX FOR THE BULLETIN

The next index for the *Mennonite Historical Bulletin* will appear in one of the issues for 1971. It is under preparation at the present time. The last index, for the years 1950-1959, appeared in the October 1959 issue of the *Bulletin*. The first index, for 1940-1949, appeared in the October 1949 issue. Copies of these indexes may be ordered from the *Bulletin* for fifty cents each.

In 1950 the Fairfield Amish Mennonite Church at Tampico, Illinois, reprinted *Sermons Delivered by Noah Troyer*. This is the second book of sermons by Troyer, containing six sermons not published in the first book. Troyer was a member of the Amish Mennonite Church of Johnson County, Iowa, and delivered the sermons while in an unconscious state. His first book of sermons appeared in both German and English in 1879 and the second book, in both languages, appeared a year later.

Couples Married by Abner Yoder

MELVIN GINGERICH

Abner Yoder was born in Somerset County, Pennsylvania, in 1814. In 1842 he was ordained to the ministry in the Amish Church and six years later ordained a bishop. In 1866 he moved with his family to Johnson County, Iowa, where he was active in the Amish Mennonite Church until his death in 1883. His son Gideon A. Yoder (1855-1934) was a bishop in the Upper Deer Creek Conservative Mennonite Church, Wellman, Iowa, while his

grandson Abner G. Yoder (1879-1942) was a bishop of the West Union Mennonite Church, Parnell, Iowa. Abner's son Gideon is a Mennonite minister living in Heston, Kansas.

Below is a list of the marriages performed by Abner Yoder. The list is from the records of the late Elmer G. Swartzendruber, who was bishop of the Upper Deer Creek Church at Wellman, Iowa.

In Pennsylvania and Ohio

Sam Schrack	Katy Johns	David C. Yoder	Sali D. Yoder
Herman Yoder	Betsy Esch	Herri Hochstetler	Katy Wenger
Sam Yoder	Nancy Johns	Mose Stutzman	Katy Yoder
Sam Schrack	Rebecca Yoder	Reuben Yoder	Harriet Riehl
Adam Mast	Sali Yoder	David Lehman	Katy Coblenz
		Elias Kinsinger ...	Susanne Yoder
			Dec. 22 1865

In Iowa

Dec 16 1866	Jeremiah Kauffman	Judith Yoder
Feb 14 1867	Daniel P. Brenneman	Miriam Wertz
Jan 2 1868	Jacob D. Guengerich ...	Lydia Guengerich at Abe Kauffmans
Jan 5 1868	Joseph Birkey....	Catherine Bender at Peter Swartzendrubers
Feb 25 1868	Levi D. Yoder.....	Catherine Lehman at Isaac Eschs
Dec 13 1868	Samuel H Hochstetler	Rosa Schrack at Frederick Swartzendrubers
Jan 3 1969	Daniel J Bender	Louisa Sindlinger at Joseph Swartzendrubers
Jan 10 1869	Emanuel Brenneman	Barbara Schrack at Emanuel Hershbergers
Feb 28 1869	John J Kempf	Mary Stutzman at Chris Shetlers
Oct 26 1869	Noah Petersheim ...	Lydia Stutzman at Jonathan Gingerichs
Dec 16 1869	Sam Yoder	Catherine Helmuth at Abner Yoders
Dec 19 1869	John Shetler	Catherine Kinsinger at Daniel Shetlers
Feb 3 1870	Christian Gingerich	Rebecca Yoder at Christian Gingerichs
Feb 20 1870	Peter Kinsinger	Elizabeth Yoder at John J. Millers
Nov 3 1870	Jacob Guengerich ..	Elizabeth Guengerich at Christ Gingerich
Nov 24 1870	Mose Yoder	Lydia Hershberger at Joseph Shetlers
Dec 27 1870	Mose Stutzman	Barbara Swartzendruber at Frederick Swartzendrubers
Feb 23 1871	Daniel Wertz	Barbara Miller at Jacob B Millers
Mar 2 1871	Ananias Yoder	Susanna Stutzman at Mose Stutzmans
Mar 6 1871	Joseph C Gingerich	Catherine Swartzendruber at Emanuel P Hershbergers
Jul 20 1871	Frederick Swartzendruber	Betsy Yoder at brides parents home
Dec 21 1871	Jonas Miller	Lucyanne Miller at Joe P Millers
Jan 18 1872	Joseph Yoder	Eliza Miller at Mose P Millers
Feb 15 1872	Daniel D Miller	Betsy Yoder at brides parents home
Feb 18 1872	John Yoder	Lena Fisher at Frederick Swartzendrubers
Jan 16 1873	David S Yoder	Eliza Stutzman at brides parents home
Nov 2 1873	Christian Bender	Mary Gartner at Daniel B. Millers
Jan 1 1874	Christian Knepp	Rebecca Shetler at Jost Stutzmans
Feb 1 1874	Jost Stutzman	Anna Petersheim at John Roths

John A. Hostetler has a sabbatical leave from Temple University to study in Austria, working on a book on the Hutterites. He will look up places, manuscripts and artifacts (pottery). He will reside in Vienna in 1970-71.

Donald F. Durnbaugh has compiled a twelve-page pamphlet on "Guide to Research in Brethren History." It was published by the Church of the Brethren Historical Committee, the Brethren Press, Elgin, Illinois 60120, in 1968.

Mennonite Research News and Notes

MELVIN GINGERICH

Ruth Hestand Mosemann, 1712 Woodward Place, Goshen, Indiana 46526, has published *Family Directory of Samuel Swartz Hestand and Susan Overholt Landis*. Printed in 1969, this hard-cover illustrated book has 203 pp. and sells for \$5.00. A three-page history of the Hestand family precedes the genealogical tables.

D. W. Miller, 3722 Chapel Drive, Sarasota, Florida 33580, in 1969 published *S. D. Miller Family History*, a 66 page papercover book, which sells for \$2.35. The book is illustrated. Samuel D. Miller (1858-1946) lived in Holmes County, Ohio. The descendants are evidently located largely in that county; the addresses of S. D. Miller's descendants are not given. In a letter the author makes the statement that "many of S. D. Miller's grandchildren, great-grandchildren, and great-great-grandchildren have attended Goshen College."

An 80-page lithographed booklet entitled *Daniel Bender and His Descendants* was printed in 1970 at Kalona, Iowa. Copies may be ordered for \$2.25 from Edwin Bender, Box 373, Kalona, Iowa 52247. The dates of Daniel Bender are 1835-1918 and of his wife Veronica Roth 1839-1912. They lived in Ontario, Canada, where they were married. Around 1860 they moved to Elkhart County, Indiana.

In 1953 Jacob Christner published Kauffman's Sermons. This small booklet of 45 pages was printed by Martin Printers, Saint Joe, Arkansas. The author heard Kauffman preach and recorded what he remembered of his sermons.

John A. Hostetler and Gertrude Enders Huntington published "Communal Socialization Patterns in Hutterite Society" in *Ethnology*, October 1968.

Bishop John Blank and Family is the title of a book published in 1963 by Sadie R. Blank Mast, Route 1, Gap, Pa. 17527. The book traces the ancestry of Dr. Jacob Blank, a practicing physician, who arrived in Philadelphia from Switzerland Oct. 3, 1710. Many of the Blank descendants are Amish or Mennonite. This hard-cover book has 152 pages.

Dr. Franklin Littell, Director of Graduate Religious Studies, Temple University, reports that the school has 243 Ph.D. candidates in Religious Studies, a considerable number of whom are pursuing Anabaptist/Free Church affairs.

Mennonite Historical Bulletin Report for 1969

Introduction

This report covers the four issues of Volume XXX (1969) of the Mennonite Historical Bulletin. As during the previous year, Melvin Gingerich was office editor and Gerald Studer, serving as co-editor, was responsible for most of the book reviews.

Analysis of Contents

A. Regions Covered	Number
Ohio	14
Texas	6
Indiana	2
Ontario	2
Alberta	1
Iowa	1
Kansas	1
Mexico	1
Nebraska	1
Pennsylvania	1

B. Types of Articles	Number
Book Reviews	11
Letters	6
Pictures	5
Settlements	4
Biographical	3
Congregational History	3
Obituary	3
Research News and Notes	3
Anniversary	2
Archives	2
World War I	2
Genealogies	1
General	1
Horsch Essay Contest	1
Hutterite	1
Old Order Amish	1

C. Writers	Number
Gerald C. Studer	11
James O. Lehman	9
Melvin Gingerich	6
P. B. Snyder	3
James E. Landing	2
Simon Gingerich	1
John D. Grove	1
Beulah Hostetler	1
James Juhnke	1
Henry E. Landis	1
Merl Lehman	1
Wilmer Reinford	1
George Swartzendruber	1
Wilmer D. Swope	1
Peter S. Tschetter	1
J. C. Wenger	1

Circulation

The number of names on the mailing list as of June 30, 1970, is 260, the same number listed on June 30, 1969. The number of non-Mennonite libraries now receiving the *Bulletin* is 67, compared to 64 a year ago. The circulation is given below.

States	Number
Pennsylvania	74
Ohio	26
Indiana	25
Virginia	13
Illinois	11
Iowa	10
California	8
New York	7
Kansas	5
Minnesota	5
Massachusetts	5
Maryland	4
Michigan	4
North Dakota	4
New Jersey	4
Colorado	3
Washington, D. C.	3
Kentucky	3
Missouri	3
North Carolina	3
Oregon	3
Florida	2
Connecticut	2
Nebraska	2
Tennessee	2
Texas	2
Alabama	1
Georgia	1
Idaho	1
Montana	1
Oklahoma	1
South Carolina	1
Utah	1
Washington	1
Wisconsin	1

Countries	Number
Canada	9
Netherlands	3
Germany	1
Ghana	1
Jamaica	1
Paraguay	1
Uruguay	1
Switzerland	1

Mennonite Historical Association Members

The following persons who are members of the Mennonite Historical Association contributed either \$5.00 for a Contributing Membership or \$25.00 or more for a Sustaining Membership between July 1, 1969 and June 30, 1970.

Sustaining Members in 1969-70

Olen Britsch
Ernst Clemens
Ernst Correll
Melvin Gingerich
Owen Gingerich
Orland R. Grieser
A. P. Hallman
Leo F. Hostetler
Warren A. Lapp
Lester L. Litwiller
Orie O. Miller
Nelson D. Moyer
Wilmer L. Reinford
Floyd Rheinheimer
A. W. Roth
Erie Sauder

Joseph N. Weaver
Glen Widmer
Howard C. Yoder

Contributing Members in 1969-70

Daniel Beachy
Harry Brunk, Sr.
Ira J. Buckwalter
I. E. Burkhart
John H. Burkholder
A. C. Gingerich
A. L. Glick
J. Paul Graybill
John G. Habecker
Harold Hartzler
M. P. Hochstetler
J. F. Kanagy
F. E. Kauffman
C. J. Kurtz
Ira Landis
James O. Lehman
Otto J. Miller
Curtis Mininger
Paul Neuenschwander
John S. Oyer
Ivan Sensenig
Mrs. Jacob N. Shenk
Edwin L. Stauffer
A. Lloyd Swartzendruber
Maude Swartzendruber
James Tinsley
S. S. Wenger
Lloyd R. Zeager

Finances

The amount of money spent for printing and mailing four issues of the *Bulletin* for 1969 was \$726.95, compared to \$639.26 for 1968. The amount received for subscriptions, for sale of single issues, and gifts during the July 1, 1969-June 30, 1970 period was \$1156.00, part of which was allocated to other funds. The *Bulletin* is now being mailed flat, in large envelopes. This has slightly increased the cost of mailing.

Melvin Gingerich
June 30, 1970

Book Reviews

Strangers and Exiles. A History of Religious Refugees. By Frederick A. Norwood. Nashville: Abingdon Press. 1969. Vol. I, 496 pp.; Vol. II, 527 pp. \$25.00 for two volumes.

In these two volumes on religious refugees appears for the first time a comprehensive treatment of Jewish and Christian groups in the role of exiles. Volume I begins with the refugees of the Old Testament times and takes the story through 1865. Volume II brings the account up to the present time.

The author is professor of history of Christianity at Garrett Theological Seminary. He received his B.D. and Ph.D. degrees at Yale, where he studied with Roland Bainton, who wrote the Foreword for Nor-

wood's study. Dr. Norwood's doctoral dissertation on "The Reformation Refugees as an Economic Force" led him into a much wider chronological and geographical study than was covered by his dissertation. His thirty-three page bibliography from which he has drawn his materials is impressive not only because of its length but more particularly because of its breadth of coverage. This reviewer can think of only a few volumes that might have been added to the list.

Although primarily an historical treatment, the books present theological issues, economic factors, social implications, and psychological forces which combined to help direct the way history moved. The author skillfully weaves in these forces which combined to make it impossible to offer simplistic explanations for the presence of "strangers and exiles" who could not easily find a "continuing city." Although the author avoids judgmental attitudes, he does find much of man's inhumanity to man but he also points out the presence of much nobility and compassion and thus states, "And that for me makes the story worth writing." His four-page Preface is a masterpiece, delineating clearly the scope, limitations and objectives of his study.

In Volume I, the author presents a brief introduction to the wanderings in the Old Testament before turning to New Testament times. Especially helpful here is the discussion of the various ways religious leaders have interpreted "The Parable of the Great Banquet," the "Parable of the Tares," and the New Testament advice on what to do in time of persecution. Next come the discussions of ancient Christian refugees, the Jewish Diaspora to 1492, the medieval church and the inquisition, and the medieval Christian refugees. Part II of Volume I, from 1517 to 1685, covers religious liberty in the Reformation, the wars of religion, refugees in England and on the Continent, the Roman Catholic experiences with persecution, and the impact of the radical reformers. The volume ends with a study of denominationalism and religious liberty, oppression, and enlightenment. Volume II traces first the religious refugees from the Old World to the New and then the mass movements of religious populations brought on by revolutions and two world wars.

The reviewer found Norwood's history of the Waldensian migration especially interesting and clarifying. He was pleased also with the manner in which Professor Norwood covers and objectively reports the Mennonite migrations of the past four centuries. He appreciates also

the way in which the author clarified the position of John Wesley on religious persecution. The book, however, is not a history of any particular group but it covers the whole range of religious persecution which resulted in migrations and the slow growth of a new understanding of freedom as well as of the true nature of the church. In one sense, the book is almost an encyclopedia, but it is much more than that; it is a well-written, highly readable account of a significant aspect of the history of civilization.

Of special interest to Mennonite readers will be chapter 9 in Volume I on the "Radical Reformers," which gives a fair treatment of the Anabaptists, Hutterites, and Mennonites. In Vol. II at least two chapters are devoted to the Mennonites. Chapter 24 is on the "Mennonites to 1914" and chapter 25 on "The Alexanderwohl Mennonite Migration." Many other references to the Mennonites are scattered through other chapters. The author makes good use of the *Mennonite Encyclopedia*, the *Mennonite Quarterly Review* and other references pertaining to the Mennonites.

—Melvin Gingerich

I would like to dodge the draft-dodgers but . . . By Frank H. Epp, Editor, and others, Waterloo and Winnipeg: Canada: Conrad Press. 1970. 95 pp. \$1.95.

This is a tract for the times such as the early Anabaptists wrote. It bears some of the same onus of "illegality" and suspicion in the minds of most Christians that those earlier tracts did.

The chapter titles suggest the facets of the issue that are dealt with: ". . . my own history allows me no escape," ". . . the new militarism makes its harsh demands," ". . . a man's conscience must be respected," ". . . the jails are already full," ". . . they are up against the Canadian border," ". . . Christianity demands a positive response," ". . . some churches and their leaders are calling for help," ". . . they are coming to our chapel looking for jobs."

The similarities between this controversial current trend and that mixed bag of religious conviction and economic/political/social forces that brought the earliest Mennonites to the shores of the U. S. and Canada are striking and more than superficial. It appears that history does repeat itself and the superficialities turn out to be the external differences. The heart of the matter is remarkably the same in that the state has once again subtly molded the church into its own shape and has sold it a bill of

goods (a permanent peacetime conscription program) to a once discerning people for the award of certain special privileges.

It is ironical that we should enjoy the favoritism shown us by our government and be content to see a major principle of our faith, namely, personal choice, be denied those who do not have our heritage of faith. Our Anabaptist heritage is not only that we desire freedom of religion for ourselves, but that everyone is entitled to this freedom within reasonable bounds and that the exercise of the state's God-given function does not depend upon uniformity of faith and practice.

This paperback book consists of a compilation of articles written by nine reputable authors: Frank H. Epp, former editor of *The Canadian Mennonite*; John A. Lapp, Executive Secretary, Peace Section of The Mennonite Central Committee; John C. Lott; Jon M. Webb; Jim Wilcox; Walter Klassen (faculty member at Conrad Grebel College); Jim Wert; Leonard Epp, and Bob Neufeld. It can easily be read in one hour. Like the forbidden tracts of Reformation days, the book lists no price and no place to order. Presumably it can be ordered by writing Walter Klassen at Conrad Grebel College, Waterloo, Ontario. The price is \$1.95. Perhaps it is best that it is written so largely from the Canadian viewpoint since that is the country that has to deal with the problems our dodgers/deserters foist upon them. For those of us in the States with other troubles enough, these young men are "out of sight—out of mind" unless one happens to be a son, relative, or acquaintance.

Before we come to too precipitous a conclusion about this position and these young men, we should remind ourselves of Canada's Prime Minister, Pierre Elliott Trudeau's aspiration: "We hope that Canada will be a refuge from militarism. . ."

—Gerald C. Studer

Hans Herr. By J. C. Wenger. Lancaster, Pa.: Hans Herr House Restoration Committee. 1970. 10 pp. \$3.00.

Hans Herr, a monograph including an art print of the water color painting by Andrew Wyeth of the Bishop's 1719 house, has been published by the Lancaster Mennonite Conference Historical Society of 2215 Mill Stream Road, Lancaster, Pa. 17602. It sells for \$3.00 per copy (Pa. residents add 18¢ sales tax for each copy ordered) and is mailed first class to insure prompt arrival. This publication is a part of a broader program to restore the

(Continued on Page 8)

BOOK REVIEWS

(Continued from Page 7)

Hans Herr house recently purchased by the Society from the Huber family. The full color reproduction of the painting is a limited edition and is not available in quantity for resale.

The distinguished American contemporary artist, Andrew Wyeth, is himself a descendant of Bishop Hans Herr. The print bound in with the pages of this booklet may be removed and is suitable for framing. It measures 11 by 8½ inches.

J. C. Wenger, also a descendant of the subject, Hans Herr, has written the 10-page essay entitled "The Lancaster Mennonite Patriarch." It is an eminently readable and factual account of this early Mennonite leader's life and work.

The booklet is further enhanced by photographs of Hans Herr, a doorway of the house, the stairway, and the huge fireplace. This is an excellent gift item for friends and children/grandchildren.

The publication is an attractive and worthy tribute to and memento of this important early churchman, but the printing by the Intelligencer Printing Company is not as skillful as one could wish. The text is marred by "ghosting" and the reversal of accepted practice whereby the text is in light-face type and the bibliographical reference in bold face. The house to be restored is a fine example of an early colonial dwelling and meetinghouse in the Mennonite tradition of simplicity and sturdiness.

It would seem highly desirable that some arrangement be made so that a copy of Dr. Wenger's essay on the man and his house and a reproduction of the Wyeth painting be available to visitors to the house once the restoration is complete.

—Gerald C. Studer

Dutch Anabaptism. By Cornelius Krahn. The Hague, Netherlands: Martinus Nijhoff. 1968. Pp. 303. Guilders 36.75 or about \$10.50.

This book describes the Anabaptism of the Low Countries from its earliest traceable beginnings to the end of the sixteenth century. The major part of the book is devoted to the hundred years preceding the death of Menno Simons in 1561. It was nearly a hundred years (not a decade, as the Preface says) before the Netherlands gained full independence and the Anabaptists were granted relative freedom. This discussion elaborates in rich detail the origins of Dutch Anabaptism in the Sacramentarian Movement of the Low Countries in distinction from the direct separation of the Swiss

Anabaptists from the emerging Reformed Church movement led by Ulrich Zwingli.

The research of Dr. Krahn underlying this book was made possible through a leave of absence from Bethel College, a Social Science Research Council Fellowship, and grants from the American Philosophical Society. The author is eminently qualified for this study as is shown by his having authored a dissertation toward his Th.D. degree from Heidelberg on Menno Simons and the Anabaptist view of the church, his co-editorship of the *Mennonite Encyclopedia*, his editorship of the quarterly magazine *Mennonite Life* since its inception in 1946, and his position as Director of the Bethel College Historical Library.

He seems indeed to have investigated all roots of thought which culminated in the origin of Dutch Anabaptism by examining both the native Dutch influences and those coming from such centers as Wittenberg, Zurich, Strassburg, Antwerp, Emden, Cologne, and Münster.

The meaning and significance of the sacraments were the primary issues which caused the ultimate reformation of the Netherlands, according to Krahn. He explains that to deny the actual and bodily presence of the Lord in the eucharist in that day could possibly be compared with a report today that certain towns were being invaded by living beings from another planet. A Dutch scholar is quoted as acknowledging that with few exceptions the history of Anabaptism constitutes the history of the Reformation in the Netherlands from 1530-1566. A statement by Erasmus in response to Oecolampad's treatise on the Lord's Supper reveals his surprising resolution of the problem he faced when his intellectual powers came into conflict with his obedience to the Roman Church.

The next most prominent issue in Dutch Anabaptism was the renewal of the eschatological hope. Although Melchior Hoffman played a prominent part in the emerging Dutch Anabaptism, he never approved of the militant variety of chiliasm and it was only after his imprisonment in Strassburg that the peaceful and militant views became distinct and controversial issues in the Netherlands. But the radical attempts by such leaders as Jan Matthijsz and Jan van Leiden in Münster and elsewhere gave the Sacramentarian Anabaptist movement a stigma and a loss in popularity from which it never recovered. The contemporary attempts of the peaceful chiliasts to

dissociate themselves from the militants were never successful so far as the public was concerned.

Krahn brings a variety of significant data to the surface: the only description known of Menno Simons, written by a ferryman who once had Menno as a passenger, is here noted for the first time and given in full; the discovery of a Confession of Faith written by the Anabaptist leader, Thonis von Sasserath, and unknown until the recent discovery by J. F. G. Goeters is cited; the secret recognition procedure used by the Anabaptists is described; an explanation is given of the literacy so generally found among the Anabaptists even though they came usually from the lower classes in the Netherlands; the presence of semi- or half Anabaptists in the Netherlands is shown in correction of the impression left by the *Mennonite Encyclopedia* that they were found only among the Swiss; the statement that the Dutch did not develop any peculiarities in appearance, speech or behavior that made them outwardly recognizable is made; and the observation that only in those places where the Reformed faith prevailed (not the Catholic or Lutheran) were there ever any public disputations with the Anabaptists.

The author suggests additional studies that are needed in connection with the full story of early Dutch Anabaptism and hopefully these will be picked up by those pursuing doctoral degrees in church history. An apparently elusive topic which this reviewer would like to see investigated more thoroughly is the extent to which a Biblical variety of what is too-commonly misnamed "universalism" was to be found among the belief of some of the early Anabaptists.

Dr. Krahn's work is generally very satisfying both in its comprehensiveness and in its clarity. I did wish he might have included a few illustrations as, for example, of the medals struck by Jan van Leiden to symbolize his new status as the King of the New Zion. One or more maps would have proven very helpful to the reader.

The book is generally well-printed in good-sized clear typeface and well-bound in a paperbacked binding. There are typographical errors on pages 19, 42, 43, 100, 132, 170(2), 172, 179, 223, and 255. There are also some word divisions after the European manner that will be surprising to the American Reader such as thin-king (p. 50), char-ge (76), bey-ond (80), pre-ached and reached (86).

—Gerald C. Studer